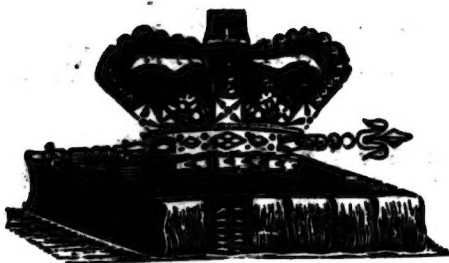


JOHN



BULL.

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No. 920.—JUNE, 1892.—2s. 6d.

CONTENTS:—OLD ELECTIONS, by Lord Salisbury.—THE CASE FOR MODERATE DRINKING, by Dr. Fairbairn.—M.P.—CONTEMPORARY GERMAN NOVELISTS.—SPEECH, by Sir Herbert Maxwell, Bart., M.P.—EUROPE AND AFRICA.—DIANA, chaps. xlii. et. —ABOUT SOLDIERS, BY A SOLDIER.—SISTERS, by Henry Seton Merriman.—THE INSURRECTION IN MONGOLIA.—THE COMING STRUGGLE.

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This Evening, at 8, PIRIL. Mr. Tree, Miss Julia Neilson, Mr. Kemble, Mr. Fred Terry, Mr. Macklin, Mr. Allan, Miss Claire Ivanova, Miss Lizzie Webster, and Miss Rose Leclercq.

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GARRICK THEATRE.

This Evening, at 8.15, A FUGITIVE PARADISE. Mr. John Hare, Messrs. F. Kerr, H. B. Irving, Atwood, Brereton; Mesdames Netherland, Ferrar, Blakiston, and Kate Korke. At 7.55, MY DAUGHTER.

TERRY'S THEATRE

This Evening, at 8.45, THE MAGISTRATE. Messrs. Edward Terry, Mackintosh, Henry V. Edmund, Crabbe, &c.; Mesdames Fanny Brough, A. Hill, A. Mainland, and E. Mathews. At 8.15, Musical Sketch by Miss N. Ganthony.

AVENUE THEATRE

This Evening at 8.30, FORGET-ME-NOT. Miss Janet Achurch.

COMEDY THEATRE.

This Evening, at 8.30, A BURIED TALENT. Followed by THE POKT AND THE PUPPKTS. Messrs. C. H. Hawtrey, O. Brookfield, Eric Lewis, W. Wyse, E. Cosham, J. Nelson; Misses Vane Featherston, Cynthia Brooks, L. Ruggles, and Lottie Venne.

STRAND THEATRE.

This Evening, at 8.50, NIOBE (ALL SMILES). Messrs. Harry Paulson, Forbes Dawson, Herbert Ross, George Hawtrey, A. C. Mackenzie; Misses Beatrice Lamb, Isabel Gillman, Venie Bennett, Eleanor May, G. Edmund, I. Goldsmith, and C. Zerkind. At 8, NO CREDIT. Misses Edmund, Bennett; Mr. Hawtrey, &c.

NEW OLYMPIC THEATRE.

This Evening at 8, OTHELLO. Mr. Edmund Tearle, &c.

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JOHN BULL.

LONDON, MAY 28.

PAMPERED IRELAND.

After a prolonged pause, extending from February to May, Ministers have secured the second reading of their Irish Local Government Bill in the House of Commons. We have little to add to what we have already urged by way of comment on this pernicious and illogical measure: pernicious, because its effect will be to establish everywhere a centre and focus of Sedition, and to arm Treason with the authority and power of the State itself: illogical, because it will revive and give fresh impetus to those very forces of disorder and anarchy which it is the present Government's favourite boast that they have succeeded in curbing. Look at the matter which way you will, there is not a single argument to justify or to palliate this ill-judged, this ruinous measure. The setting-up of County Councils in Great Britain—to be presently supplemented by the establishment of District Councils—is a gigantic folly. But the grim stupidity which dictated that piece of legislation (of "Tory" legislation, save the mark!) is concentrated wisdom in comparison with the granting of a similar system of Local Government to Ireland. The very "safe-guard" which the Bill professes to provide supply a damning proof of what its authors think of their own measure. It is all very well to take these stringent precautions against jobbery and corruption, and to devise methods of protecting minorities from a grinding tyranny. But why, in the name of all that is reasonable, seek to create an authority which it is known and confessed beforehand will prove a hot bed of dishonesty and injustice? What sane man would dream of entrusting the administration of his affairs to some person so little worthy of confidence, that it should be necessary to menace him with "safeguards" in the shape of handcuffs and perpetual police supervision before permitting him to discharge his functions?

Really the thing does not admit of serious argument. There is no nation so little fitted for so-called "self-government" as the Irish. Irishmen possess many virtues; but neither coolness of temper nor self-control, nor tolerance of opponents, nor a spirit of fairplay, are, as a rule, to be found in an assembly of Irishmen. Every such gathering is extremely liable to degenerate into a veritable beargarden of disorder and confusion. The squabbling that has so recently been going on among the Dublin "patriots" who were trying to oust each other from the control of the *Freeman's Journal*, is a conspicuous case in point. And an even more serious obstacle to the success of any species of "self-government" in Ireland is the marked tendency of Irishmen in general to allow themselves to be domineered over by scheming and self-interested agitators. This is true of all democracies, to a greater or less extent, but pre-eminently so of the Irish. How readily they fall a prey to the first greedy demagogue or unscrupulous wire-puller who chooses to elbow his way into power is notorious; while the bearing of this fact on the question of Irish Local Government is as strikingly illustrated by the municipal history of New York as it is by that of Dublin, or of Limerick, or of Cork.

That a Government which came into office specially pledged to suppress Irish lawlessness should now advocate a measure so entirely at variance with that pledge is a phenomenon capable of only one explanation. It is the old story. Mr. JOSEPH CHAMBERLAIN and his Unionist Radical friends have imposed the present scheme of Irish Local Government on Lord SALISBURY's Administration, as they have

imposed so much else. Ministers themselves hardly attempt to conceal their own conviction that the scheme they have proposed is a most dangerous one. In recent discussions of several other questions relating to Ireland they have shown how thoroughly alive they are to the fact that, so far from Ireland having any reason to complain of the smallness of her share of political power, the right of complaint lies all the other way. It is England that is entitled to protest against the undue proportion of influence conceded to Ireland. There was a discussion in the House of Commons not long ago on the right of so-called "illiterate" voters to have their balloting papers marked for them. It is only in Ireland, and almost wholly in the Nationalist constituencies, that these "illiterate" votes are recorded to any appreciable extent. In all other constituencies in the United Kingdom the case of the illiterate voter is of the rarest possible occurrence.

The explanation is simple. The alleged illiteracy of the Irish voter is a fraud. It is one of those little pieces of deception to which the Irish Roman Catholic priesthood seem to attach no moral blame, and in which, indeed, they habitually participate. The whole business is notoriously a fraudulent conspiracy to over-ride the secrecy of the ballot, and to secure a corrupt system of intimidation. There is not a Parliamentary Division in England where, if such a thing were done, the constituency would not be promptly disfranchised for a long term of years, and the leading conspirators severely punished. But because, forsooth, the thing happens in Ireland, it is winked at and condoned.

Or take the debate raised the other day in the House of Commons by Mr. SHAW-LEFEVRE on the silly proposal generally known under the formula, "One man, one vote." If there is any sense or meaning whatever in this demand, it must of necessity involve the principle that one voter is as good as another—that every individual ought to enjoy the same share of political power as every other individual. If the thing does not mean that, it means nothing at all. Well, but if this be so, what an injustice it is that a small community of a few thousand voters should return the same number of members to Parliament as another community twice, or three times, or even four times, its size! Yet that is just what occurs in the case of Ireland. Irish constituencies are immensely over-represented in the House of Commons; so that an Irish voter enjoys a far larger share of political power than a Londoner. Yet Radical advocate like Sir WILLIAM HARCOURT positively whine over the "injustice to Ireland" which they declare would be involved in any attempt to remedy this preposterous inequality. It does not occur to them that England suffers from any "injustice" under the existing arrangement.

Once more—as Lord SALISBURY took the opportunity of forcibly reminding his audience at Hastings last week—it is apparently contemplated, under any Radical scheme of Home Rule, to give Ireland a Parliament of her own, but also to retain 100 Irish members in our Parliament at Westminster. Ireland will then be in a position to say to England, "All that's yours is mine, but all that's mine is my own." Every subject affecting the Irish people is to be withdrawn from the control of our Parliament. But the Irish members are to be left in our Parliament to enjoy the right of voting on every English question. As Lord SALISBURY says, it is difficult to imagine that any statesman having a reputation to lose would lend his name to anything so scandalous. But the mere proposal suffices to point the moral, that a certain class of politicians seem prepared, not merely to concede Irish Home Rule, but to hand the British Empire over bodily to Irish supremacy.

HOME RULE AND ULSTER.

It is plain that "our friends the enemy" are much concerned about the threatened resistance of Ulster to Home Rule. As the time draws

nearer for the holding of the great Ulster convention at Belfast next month, the Radicals show increasing signs of apprehension with regard to it. They are too perplexed and angered by the bare idea of such a thing to have quite settled amongst themselves how to speak and write about it. Sir WILLIAM HARCOURT at the outset declared that Ulster's threat of resistance was mere empty bounce and swagger—a point of view natural enough, perhaps, to so distinguished a practitioner of the arts and methods of the political swashbuckler. Then it has been said that if Ulster should execute her threat, nothing will be easier than to sweep her resistance aside and reduce her to submission. And again it is confidently asserted that Ulster is the victim of a manufactured and subsidised agitation, and that the Convention will be nothing but a "got-up" affair, in no way authorised or entitled to represent Ulster opinion. Unfortunately the sincerity of these utterances is somewhat belied by the evident state of trepidation which the Separatists are in. For if the threat of resistance is mere wind and words; or if resistance itself will end in a harmless fizzle; or if it is known that Ulster does not really intend a policy of resistance—why all this prodigious noise and wrathful invective? Why Mr. GLADSTONE's fierce denunciation of Lord SALISBURY, and Mr. TIMOTHY HEALY's newly-found horror of rebellion?

No: this pretence of the Radicals is a little too thin to serve its purpose. They may affect to despise the approaching Belfast Convention, and to ridicule the notion that Ulster intends to have her say in the shaping of her future destinies. But of the full and fixed determination of Ulstermen to resist at all hazards any attempt to impose the Home Rule yoke upon their necks we do not believe that any serious doubt can exist. It hardly needs next month's Convention to assure us of the fact; though the holding of the Convention will doubtless serve to bring the fact well home to the minds of Englishmen. And, this being so, the Separatist faction may well exhibit signs of disquietude. They have indeed as good reason as ever men had for feelings of anxious perturbation. For what has been the cue of their policy during the last six years? It has been to wear out the British elector by so pestering and plaguing him with the eternal Irish question as to persuade him that the only method of getting rid of the nuisance is to concede Home Rule. He has been steadily assured, and has come half to believe, perhaps, that, despite all objections, Home Rule will at any rate be the sure and certain means, as it is also the sole means, of restoring peace to Ireland. The prospect of giving peace to Ireland—coupled with the even more alluring prospect of securing the boon of peace for himself—has been dangled before the English voter as the great inducement to give Mr. GLADSTONE a free hand.

And now this pleasant anticipation of peace for Ireland is visibly collapsing with the sudden disappearance of the ground upon which it rested. It turns out that, whatever else Home Rule may do, it will unquestionably not bestow peace upon Ireland. It will bring, not peace, but fresh strife, and a re-awakening of dormant religious animosities, and an embitterment of old feuds, and a plentiful harvest of hatred and turmoil and bloodshed. Whether or not Home Rule will satisfy those who have for years demanded an independent Irish Republic, or will conciliate the men whose hostility towards England no concession yet made has availed in the least degree to placate or to soften, it is absolutely certain to raise up against England a new and formidable enemy in Ireland, and to postpone indefinitely the day when either Ireland or England can hope for a peaceful solution of the Irish difficulty.

But will not Ulster be guilty of rebellion in offering resistance to a law duly passed—if it ever is duly passed—by the Imperial Legislature? And is it not specially monstrous that the PRIME MINISTER should encourage Ulster

in rebellion? These are the questions which are agitating Gladstonian breasts at the present time, and which Mr. GLADSTONE himself discussed with so much heat on Tuesday. For ourselves, we confess that rebellion in any shape or form is little to our mind. We have always condemned, and always shall condemn, resistance, whether secret or open, to lawful authority lawfully exercised; and we can never assent to the doctrine that a law is less binding on the subject because it happens to be distasteful. We may leave the defence of the sacred rights of Rebellion, Treason, and Conspiracy in the competent hands of Mr. GLADSTONE, who has encouraged and applauded every Rebellion in Europe for the last half-century; to Mr. MORLEY, the Jacobin admirer of the French Revolution; and to the Irish Murder Leaguemen whose Parliamentary Oath of Allegiance to the QUEEN has to be squared with their previously sworn allegiance to the Clan-na-Gael.

It is not in these columns that will be found an apology for lawless resistance to lawful authority. All we say is, that, if there ever are just limits to the obedience which a subject owes to the laws of the Realm, those limits would be reached and overstepped on the day when a Home Rule Bill for Ireland was passed; that if there ever are occasions when a higher law of self-preservation may be taken to over-rule the technically binding law of the land, the attempt to subject Ulster to a Home Rule Parliament would constitute such an occasion; and that if, as all Liberals are agreed in affirming, Ulster was justified two hundred years ago in accepting Dutch WILLIAM and the "glorious" Revolution, it is the merest effrontery to pretend that she would not be justified now in resisting the abominable tyranny of a brand-new Parliament composed of sworn rebels and forced upon her, not only without her consent, but in spite of her urgent protests.

After all, it may fairly be questioned whether the Imperial Parliament possesses the right of handing over the QUEEN's subjects in any district of the United Kingdom to what Lord SALISBURY has not inaptly called "bondage"—whether it would not be acting *ultra vires* to decree the transfer of their allegiance to a new sovereign power. For that, be it observed, is what the setting-up of Home Rule practically and really amounts to. It is utterly idle and futile to reply that, under Home Rule, Ulster would still be subject to the sovereignty of the QUEEN. That is a piece of mere verbal jugglery devoid of sense or meaning. Actually, and as a matter of solid fact, Ulster would find herself subject to the rule of a horde of ruffians, who have only escaped being hanged either for murder, or treason, or both, through the fatuous imbecility of English statesmen. The change would be a Revolution as real and as drastic as any recorded in history, and it is altogether an anachronism in the present age that a free people should be handed over against their will—even by what Mr. GLADSTONE grandiloquently calls the "omnipotence of Parliament"—to the mercies of a rebel Government. No reasonable man doubts that Home Rule is only wanted as a stepping-stone to complete Irish independence; and Ulstermen would be greater fools than anybody has ever given them credit for being if they did not at once and at the outset veto the first step in that career of national disaster.

English Tories and Churchmen are inspired by no special love for Irish Orangemen as such. But we think a good deal too much stress has been laid on the religious aspect of the Ulster question. The granting of Home Rule would not endanger the religious liberties of the Protestant North, so far as we can see; and we are unable to perceive any advantage in debating the subject on that ground. The real grievance of Ulster under Home Rule would lie in a different direction. Ulster is industrious, thrifty, intelligent, prosperous, and rich. The people of the rest of Ireland are idle, improvident, ignorant, and poor. The division of responsibility between the two can easily be foreseen: the idle, ignorant, poverty-stricken majority would be responsible for "calling the tune"; the toiling, prosperous, honest

minority's share of responsibility would be confined to the function of "paying the piper." Ulster has no idea whatever of entering into an arrangement of that description. The question is, in short, an eminently practical one. Gladstonian theorists may argue till doomsday to prove the technical right of England to coerce Ulster into submission. But, quitting the region of theory, no one doubts that moral right will lie with Ulster: just as nobody dreams of supposing that the British Army will ever be employed in dragooning Ulster into a detestable servitude.

Reviews.

LORD DERBY.*

One great charm of the series of *The Queen's Prime Ministers*, now in course of publication by Messrs. Sampson Low and Co., is to be found in the way in which most of the various writers to whom has been entrusted the charge of presenting the political biographies which constitute that series have shown that they possess the courage of their opinions. This excellent quality is somewhat rare in the present day when weak knees and boneless backs are the most prominent parts of the political anatomy of England. We therefore welcome all the more gladly such a book as that in which Mr. Saintsbury has told for us the story of Lord Derby, writing as he avowedly does from a purely Tory standpoint, and courageously defining a Tory as "a man 'who would, at the respective times and in the 'respective circumstances, have opposed Catholic 'Emancipation, Reform, the Repeal of the Corn 'Laws, and the whole Irish Legislation of Mr. 'Gladstone.'" Judged by such a definition, Lord Derby was not himself a Tory, for, as regards the first two of the measures here referred to, far from being an opponent, he was a supporter both of Roman Catholic Emancipation and of the first Reform Bill. Indeed, it may not improperly be suggested that it is to the trail of the Whig serpent that must be attributed that event in Lord Derby's life, which Tories will regard with least satisfaction, and from the evil effects of which we are still suffering. It is hardly necessary to say that we allude to the famous so-called Ten Minute Bill, that ill-omened dishing of the Whigs at the expense of the Tories, the responsibility for which must, as Mr. Saintsbury has shown, rest mainly upon the shoulders of Lord Derby, though vigorous attempts have been made to transfer it to the shoulders of Mr. Disraeli. The biographer's account of the singular fashion in which Household Suffrage was carried in England is, as he warns his readers, somewhat in the nature of "what 'classical and other scholars call a 'critical 'text' when they are responsible for or in 'agreement with it, and a 'made up text' when 'they do not like it.'" It is a narrative of a very obscure transaction, compiled from a comparison of the various conflicting narratives of that transaction which have been already published, supplemented and corrected by what the narrator has himself heard from other quarters, and embodying the view which appears to him most probable on a comparison of the materials thus utilised by him. The verdict which he passes, as the result of that comparison, is one with which we, at all events, are not prepared to quarrel, as it only emphasises the view which we have always maintained, "that no advantage accrued to 'Tory interests, and much disadvantage to Tory 'honour from the Reform Bill of 1867.'" This being so, the question how the blame rather than the credit of that measure is to be apportioned between Lord Derby and his lieutenant, is one of some importance in arriving at an estimate of the position which they are respectively to hold among Tory statesmen; and Mr. Saintsbury certainly makes a point when, after admitting that Mr. Disraeli took credit afterwards for educating his party, he maintains that the rashness of the scheme savours more of Lord Derby than of Mr. Disraeli. Rashness was no characteristic of the latter, though rashness of a certain kind was undoubtedly a characteristic of the latter. The memorable epigrammatic epithet which Lord Lytton has indelibly associated with Lord Derby's name, when he described him as "The Rupert of Debate," is in

itself evidence of this, but, at the same time, it was only rashness "of a certain kind":—

He was not rash—he was even rather unnecessarily cautious and timid—in assuming responsibilities or beginning operations; but he was apt to acquire rashness as he went on. The same peculiarity which made him so singularly indiscreet in speech when he was once on his legs, though we hear constantly of his nervousness and hesitation before speaking and at the beginning of his speeches, made him strike out the more boldly the deeper he got into the water. There was to the last a great deal of boyishness in Lord Derby: and this boyishness took, among other forms, the form of being ready to act in a sort of "here goes" and "in for a penny in for a pound" spirit. It is also fair to remember that he had had, putting aside his first lessons (of which more in a moment), considerable experience of this Reform question. He had seen partial attempts at it wreck Government after Government. His practical shrewdness—a quality with which he is, I think, as a rule, insufficiently credited—probably told him that the five years' respite he had procured by his compact with Palmerston was not a thing that could be repeated; and I do not know that it would be discreditable to his memory if we believed that, in addition to a genuine wish to get the question done with and out of the way, a little of the *après moi le déluge* feeling entered into his motives. It would not be discreditable, I say, for we must always remember that to Reform as such Lord Derby had never had any objection. He had spoken for it, as we have seen, when even the Whigs were, as a whole, rather lukewarm about it. He had done more than any single man in fighting the Bills of 1831 and 1832 through, and little as he liked some, if not most, of the results, I dare say there remained in him to the last, as there often will in such cases, a certain reluctance to admit that these very consequences were wholly and directly due to the extension of the suffrage. The drawback of borrowing Coriolanus is, as the Volscians found, that he remembers his Roman origin at inconvenient moments, and not at all to the advantage of his new followers and allies. Although no one had more of the Tory spirit in some ways than Lord Derby, he was not a Tory born, he was not a Tory bred, and he had (as I have pointed out, perhaps out of season, as well as in season), not merely no coherent or complete Tory theory of politics, but no coherent or complete theory of politics at all.

We may, therefore, I think, take it that the Household Suffrage Reform Bill was mainly his doing, and we may allow that he had divers reasons and excuses for his action; but was that action defensible in itself? I own that I do not think it was, though I may be in an extremely small minority in thinking so. Whether the consequences have been good or bad is a question which it would of course be absurd to argue out here. Some people may like them, and some people may dislike them; but that is not the question. Nor is it any more the question whether the franchise is a right or a trust, whether small or large electorates are the best, or anything else of the kind. The question is whether it was, and is, the business of a Conservative leader and a Conservative party to carry out a policy which, for better or for worse, is the reverse of Conservative. We may, perhaps, without impertinence decline to inquire what is that "true Conservatism," that "wise alteration which is consistent with the maintenance of," &c., &c.? All that is very good on the platform and after dinner, but it may be put away with the flags and the banners, the trestles and the specially damasked table-napkins. Such a revolution as Catholic Emancipation, as the Repeal of the Corn Laws, as either of the three Reform Bills which have become law, can never be carried or carried out by a Tory party without inconsistency. They may cease active resistance to it, seeing it to be inevitable. There is not the slightest impropriety or inconsistency in their loyally accepting it, when it is accomplished, as the law of the land. But the proposing and the carrying of it of their own accord is, and, whatever may be said on the other side, always will be, a temporary putting of principle in the pocket, if not a temporary denial of principle.

The three excuses usually alleged for the Act—firstly, the necessity of carrying on the Queen's Government; secondly, the allegation that such changes can be better carried out by the Tories with due attention to the necessary safeguards; and, thirdly, the hope of gratitude and the fear of resentment on the part of those who would be benefited by the change—are trenchantly dealt with by Mr. Saintsbury in a somewhat lengthy passage, which may well be laid to heart by the present Ministry, whose policy appears, unfortunately, to be dictated by a study of these three considerations. We would also further recommend to Lord Salisbury and his colleagues the simple consideration as to the unwisdom of thus bidding for popular favour—supposed at the present day to be the main element in Conservative legislation—which is thus admirably expressed by Mr. Saintsbury when he points out, in summing up the result of his criticism on that fatal measure:—

The Tory is hopelessly certain to be outbid by the Radical, and that the thirty or forty millions, whether they be mostly fools or not, are not fools enough to

* *The Prime Ministers of Queen Victoria—The Earl of Derby.* By George Saintsbury.—London: Sampson Low, Marston, and Co., 1892.

see this, or not to know that it is to the Radical that they really owe such bids as the Tory makes.

This consideration is no less important when applied to the legislation of 1891-2 than it is when applied to the legislation of 1867, and though we know, as the result of our own experience, that to repeat it is but to re-echo the *vox clamantis in deserto*, we are glad to welcome so efficient an auxiliary as Mr. Saintsbury undoubted in the struggle which, almost alone amongst our brethren of the press, the *John Bull* has maintained against the abnegation of principle and the worship of expediency, which are the most prominent articles in the present Ministerial creed.

But to return to the narrative of Lord Derby's own career. Mr. Saintsbury concurs in the main with Mr. Keble, an earlier biographer of his hero, though differing from him in some by no means unimportant points. He indignantly repudiates any charge of personal dishonesty against Lord Derby as a politician, even when he most deeply deplores what he considers to have been serious mistakes on his part. The greatest and most serious of these is without doubt that to which we have already referred in our extract dealing with the 1867 Reform Bill. But the biographer dwells also on the occasions when Lord Derby showed that timidity as a leader, which so strangely contrasts with his character for rashness, by making the *gran refuto*, though by no means *per vilitate*. These were in 1846, in 1850, and in 1855. And of the three the biographer considers that the first opportunity was in many respects the best of all, though he admits that it would have been one of the boldest ventures in the history of English politics, and that a less questionable chance of party success and a greater opening for making history were offered in 1855:—

The Whig-Peelite Coalition was utterly discredited in two ways. Ministry of All the Talents, as it claimed to be, and in a manner may be fairly admitted to have been, it had not only drifted into war, it had not only shown itself scandalously incompetent to conduct that war, but it had given the further spectacle of a House hopelessly divided against itself. All the Peelite prestige which had told so heavily against Lord Derby in 1852 had gone. The Peelites had been (and, by the way, were soon again proved to be, though this, of course, it is not fair to urge against Lord Derby) slippery colleagues, anything but competent administrators, and, except Mr. Gladstone, not very great debaters. Parliament, the Press, the country, were united in condemning the conduct of affairs. But at the same time Parliament, the Press, and the country were (with the exception of the Manchester School, who were not formidable) united in wishing the war to be vigorously prosecuted. Nothing else was thought of for the moment, the talk about Reform being, as was soon shown to demonstration, mere unreal party battle-dore and shuttlecock which could be played or not played for years. In undertaking to fight out and settle the quarrel with Russia, Lord Derby and his colleagues would have had the immense advantage of coming to the help of the country at a critical time, and of being able, with no unfairness, to charge any mishaps, and even some mistakes of their own, on the undoubted misconduct of their predecessors. Even as it was, they were strong enough to make a fight. And a dissolution on any factious opposition to them by men responsible for the blundering into war, and the worse blundering in it, would have almost to a certainty given them a working majority. I agree with Mr. Keble that this was the great mistake of Lord Derby's life.

It is not, however, very difficult to see what made him commit it. Some of the causes have been hinted at, but are worth recapitulating. Others may be added. He was a very proud man, and I have no doubt that he had felt the humiliation of holding office on sufferance on the former occasion severely. He had become, as we have seen already, somewhat of an indolent one, and had no fancy for the extra labour involved in such work as he would have had to undertake if he had come in. Interested as he was in politics, his interest was, as has also been pointed out, scarcely of the thoroughgoing character which would have been needed to carry him through. But I am disposed to believe that, on the whole, he spoke the truth when he asserted or implied, in his explanation to the House of Lords, that he did not consider his own party strong enough, in other ways besides numbers, for the task. It may be very frankly admitted that to take office without a majority, and with the prospect of winding up such a clew as that of the Crimean War, would have been no child's play. In his earlier days the Mr. Stanley who turned from the Irish to the Colonial Office, and in each accomplished a gigantic work against desperate opposition—the man of whom Lord Grey wrote to Princess Lieven in July, 1832, "Stanley never fails"—would certainly not have flinched from even this task. But this youthful energy had long been lost. And there is no doubt that Lord Derby never acquired full confidence in the "young team" which he had himself to drive, however good-naturedly he may have spoken of it. Even with Mr. Disraeli he was never on cordial terms, the difference between the two men being too radical for that; and Lord Derby,

who kept his shrewdness to the last, must have known better than anyone else that Mr. Disraeli's great genius did not lie in the administrative direction. With Lord Malmesbury he was on terms of much intimacy, and he knew, doubtless, that the popular Radical and Peelite cry against that Minister was unjust; but he can hardly have thought him a heaven-born statesman. He had been condemned in his first administration (over-blamed, as I hold it to have been) to a good deal of respectable mediocrity which it was difficult to get rid of without offending it, and even if he had made up his mind to do so, he knew far too little of the rank and file of his party to select promising successors. As we have seen, Lord Palmerston put his finger on the blot of "not recruiting." This peculiarity was a standing subject of grief to his colleagues, and there is extant a half-comical, half-pathetic, but wholly interesting letter of Mr. Disraeli's to Lord Malmesbury, in which he elaborates a scheme by which Lord Derby was to give nine dinners of thirty men each, and so to obtain at least a feeding acquaintance with the party. Hall-fellow-well-met as he was with his intimates, and in certain circumstances with the general, Lord Derby was excessively shy of enlarging the circle of the first, and kept the second at a really greater distance than some men of far more stand-off manners have done. From all which things came woe. We do not know yet—apparently it is to be a long time before we shall know—what Mr. Disraeli thought of it. He probably ate his heart a good deal during all the twenty years from 1847 to 1867, as we know that he did on this 1855 occasion. But the process must have generally gone on, as with wise and brave men it does, in silence.

There are other aspects of Lord Derby's character besides that political aspect, on which, as befits a volume forming part of the *Prime Minister*, series Mr. Saintsbury mainly dwells. Not the least interesting of these, by any means—and one with which the accomplished author is specially qualified to deal—is to be found in the chapter devoted to Lord Derby as a man of letters, and the high tribute paid to his translation of Homer gains additional value from the able and scholarly comparison of it with the work of other labourers in the same field. This is, however, unfortunately too long to quote in *extenso*, and we are unwilling to mar its effect by quoting it in part, so we prefer to conclude our extracts from Mr. Saintsbury's very interesting and very attractive volume by giving a portion of his summing-up in his final chapter. Here, after referring to numerous examples of "that easy vein of good-humoured contempt which is so much more common in 'Irishmen than in Englishmen, and in which, among Englishmen of great political position, 'Lord Derby's chief recorded rival is his Majesty 'Charles II.'—a comparison which, as he frankly owns, has been made by Mr. Keble before him—the biographer thus proceeds:—

It must, however, be admitted by Lord Derby's worst enemies that he reserved his contempt and his superciliousness for those who either were actually his own equals or moved in the same society with himself. Aristocrat as he was accused of being, he was more liked by his inferiors in station than most democrats. Although Lancashire was not then the home of Toryism which it has since become, he did much to make it so, and was extraordinarily popular with his neighbours and tenants. It is said that, though he was very proud of shooting white-fronted geese in Lord Malmesbury's famous home of wild fowl on the Avon, he was not quite so pleased when at home he exterminated, on an unlucky occasion, by shooting through a hedge, the tame villatic variety under the belief that they were partridges; that he did not like guests who in the days of muzzle-loaders forgot to bring caps with them; and that when he was laid up with gout, and his friends were exterminating the Knowsley woodcock, his language was energetic, and almost amounted to repining. I think we can forgive all this as easily as I, at least, can forgive his early devotion to blind hooky—an excellent game which has only the disadvantage of being a trifle monotonous.

He was indeed altogether a delightfully human person, as human as Lord Palmerston, with far greater scholarship and a higher eloquence; at least as good a scholar as Mr. Gladstone, with more humour and more humanity; as sharp with his tongue as Mr. Disraeli himself, with the advantage of better breeding and a more English tone; a thorough sportsman, the absence of which quality I have heard some of my friends urge as the only spot in Lord Salisbury's sun; of far heavier calibre than Lord Melbourne, his rival and Palmerston's in easy wearing of honours; a man of original genius, which distinguished him from the Aberdeens, the Greys, and the Goderichs. He was absolutely free from the slightest tincture of that priggishness which certainly marred, to some extent, the indomitable spirit, the true patriotism, and the unflinching industry of him whom it is still more natural, even for those who were not born when he was a prominent statesman, to call Lord John Russell. Lastly, by dint of that very lack of seriousness with which he has been reproached, he escaped that charge of being too much of what they call across the Channel the *commis* order of Minister, the businesslike, conscientious,

and intelligent clerk in *excelesis*, which has been sometimes, and not always by Whigs or Protectionists, brought against Sir Robert Peel. In other words, Lord Derby may be pronounced the most perfect example that we have yet had of the aristocratic type of Minister of a constitutionally-governed country. His example will help at once to define and to illustrate the idea of such a politician, which appears to me to be nowadays a little confused in many minds. Lord Derby was by no means a perfect embodiment of that idea; he had not all its qualities; he had some of its defects rather eminently. But we might look far over history before finding a better.

What are these defects and these qualities? One thing, at least, which is very commonly counted among the former is, I think, a delusion, and certainly will not be found illustrated in Lord Derby. It is perhaps sometimes thought, and it is certainly very often said, that the aristocratic politician is almost necessarily selfish, regarding, if not his own private interest, yet the interest of his order, before all others. It certainly does not lie in the mouths of the present generation to bring any such charge. No governing class during the time throughout which the aristocracy, major and minor, landed or moneyed, new or old, is supposed to have had the control of legislation, ever showed, in dealing with feudal rights or with Land-tax, with Corn-laws or with timber duties, more direct regard to its own interests than the middle classes did during the thirty or forty years in which they were practically supreme. And neither upper nor middle class ever even approached the sublimity of egotism with which during the last five-and-twenty years working-class delegates, spokesmen, and members have expressly, openly, avowedly limited their whole programme and theory of politics to the getting of more wages for less work, and the cutting off of all kinds of national expenditure not directly tending to their own profit. Indeed, taking the very lowest point of view, there are scores of reasons why the aristocrat should be, as he certainly is, a less—not a more—selfish politician than the democrat. He has more margin on which he can afford to be generous; he has a greater interest, historical and other, in the glory and the well-being of the country as distinct from his own; he is in a position to administer to himself the luxury of beneficence; and the comparative absence of the pettiest cares encourages in him a less petty and self-regarding habit of mind. These considerations, I think, are practical enough, and not at all high-flying; they are simply founded on knowledge of what has been and study of what is likely to be, and they may be accepted by anyone who, whatever his unargued predilections, is content to know and to study.

But, doubtless, there are some peculiar defects of the aristocratic statesman, and, doubtless, also, they were illustrated by Lord Derby. The same unerring process of taking the lowest point of view will lead us to them. The chief of them are an incapacity of taking trouble (owing to so much being done beforehand for the advantage of the individual); a tendency to treat politics rather from the standpoint of the amateur than from that of the professional; an indifference to those minor arts which, if not exactly fine arts, are most useful ones in politics as elsewhere; and a certain inability (reasonable when there is so much to retire upon) to take political things with sufficient seriousness. They may, indeed, be almost all summed up in the proposition that the aristocratic politician does not take politics quite enough as a business, and that if there is a gain in this, as far as disinterestedness is concerned, there is also a loss in thoroughness.

This lack of thoroughness is again and again dwelt upon by Mr. Saintsbury, especially in the very interesting passage which we should have liked to have quoted had not our extracts already run to somewhat undue length—treating of Lord Derby's attitude towards the High Church party. He maintains that the High Church Radicals, of whom Mr. Gladstone has made such advantageous use, would never have come into existence or would have remained quite insignificant "if the Tory leaders had understood the condition of ecclesiastical matters between 'the fall of Lord Aberdeen's government and the 'last return of Lord Derby to power.' This misunderstanding was, he considers, natural to Mr. Disraeli for one reason and to Lord Derby for another. But, while acquitting the latter from "the horrible blunders" which the former committed in this respect, he deplores the want of sympathy shown by the Prime Minister towards the new movement, attributing it to "his too general neglect to watch and weigh the changes of 'national and popular sentiment, the growth or 'waning of new or old varieties of thought and 'feeling.' Lest, however, we should leave our readers under the mistaken impression that Mr. Saintsbury is more alive to the defects than to the merits of his hero's character, we would refer them to those passages in his concluding chapter in which he dwells on the absolute personal independence, the sincere and undaunted patriotism, the happy gift of humour and of not taking all things too seriously, which characterised Lord Derby. This latter gift he regards as one of the greatest and rarest and most practical which a statesman can possess; and, to

make yet another extract, like a lady's postscript :—

It protects a man almost entirely from that risk of being worn down by nervous exhaustion which has proved fatal to some great statesmen, and to many small ones. It gives him strength to bide the fiercest brunts, as Lord Derby showed in his early struggles with O'Connell. It gives him patience to endure those periods of disappointment and inaction which happen to almost all, and in which men of a more feminine order wear themselves away. It protects him from the approaches of sycophancy—the insect plague of political prominence. If, as it does perhaps, it carries with it the danger of seeing things too small, it frees its possessor from the still greater danger of seeing them too large. For it keeps before him that best of all maxims,

Mais le plus sage en rit, sachant qu'il doit mourir. And this quality, combined as it was in Lord Derby's case with high and generous sentiment, with wide and active intelligence, with a thorough sense of literature, and an ardent affection for the country with whose history and name the history of his name is indissolubly united, provides a type of statesman, not perhaps fit for all emergencies, not, certainly, free from all reproach, but of singular interest and charm—a type which, if it sometimes incurs disapproval, never arouses disgust, and which, if it sometimes is unequal to opportunities and not incapable of blunders, never deserves hatred or justifies contempt.

Old Oxford men, and particularly old Christ Church men, will feel a special interest in the little volume published by Messrs. Masters, in which the Rev. A. B. Simeon has supplied *A Short Memoir of the Rev. Thomas Chamberlain*. Nor will the interest be confined to them alone—though it will be to them that the book before us mainly appeals—for its subject was a good example of a type of clergyman which, as his biographer says, "seems to be now passing away, but which have doubtless contributed very largely to make the English clergy more 'honoured and respected than the clergy of any other country in the world.' Mr. Simeon has well and lovingly discharged his self-imposed task, and we fancy that there are many, besides those who knew the late vicar of St. Thomas the Martyr personally, who will be glad to possess this short and simple record of the life of one who did such good and unobtrusive work both for the people committed to his charge and for the Church at large.

We do not know that there is anything very remarkable about the *Easter and other Sermons* of the Rev. B. S. Berrington, recently published by Mr. Sotheman, to justify that publication, but they are devout in tone, and likely to have been profitable to the congregation to which they were originally addressed.

WATER-COLOUR SKETCHES BY THE LATE MARCHIONESS OF WATERFORD.

There is to be seen at 8, Carlton House-terrace, a most interesting collection of sketches by the late Louisa, Marchioness of Waterford. Prefixed to the catalogue is a short interesting memoir of her life. This and a few portraits of her which are also to be seen convey an impression of a lovely and lovable personality even to those who had not the privilege of association with her during life.

The sketches and designs, however, exhibit even more than this: a cultivated mind, an intense love of beauty, a wealth of imagination, and a largeness of intellect, together with a wonderful power of using the language of art to express her thoughts. A large majority of the designs exhibited have enough in them to cover large canvases, both in the solemn seriousness of the thought contained in them, and in the richness and beauty of the design either in form or colour. No doubt if art had been Lady Waterford's calling in life, she would have been one of the great artists of all time. As it was, she considered her talent only as a gift to be cultivated and enjoyed, and as an adornment to a quiet and retired life, passed in the service of God and of His poor, as her worldly position gave her the opportunity. Who shall say she was mistaken? Or that the designs so fraught with deep, poetic, and religious feeling would not have lost something by being painted for competition in exhibitions, by the larger contact of their author with the world, and by the consequent almost inevitable outer influences on thought and motive?

The Countess Brownlow, who has collected these drawings, and thereby done great service to all who are able to visit them, is devoting the proceeds to the mission which Lady Waterford founded in Delaval, Newcastle-on-Tyne. The exhibition will be open daily from two to seven p.m., until the end of next week.

ARTS AND LETTERS.

Considerable excitement has been caused in the musical and operatic world at Rome by the retirement of the operatic singer, Signorina Bianca Donadio, who lately determined to quit her profession in order to pass the rest of her life in a convent. Her name has been entered at the convent of Saint Anne, which is situated in the Strade Merulana, as Sister Anina.

It is reported that the next production at the Lyceum will be Shakespeare's *King Lear*. The present generation of playgoers has had very few opportunities of seeing this tragedy on the stage. Ernesto Rossi has played it in Italian and Edwin Booth in English within recent years, but such a revival as we are likely to see next winter, with Irvinas "Lear, King of Britain," and Ellen Terry as Cordella, will be an event indeed in the history of the stage. As in the case of all Mr. Irving's Shakespearian revivals, music will play a very prominent part, and already Mr. Hamilton Clarke, recently returned from Australia, and long associated in old days with the Lyceum, is busy with the orchestral score.

More than 20,000 persons visited Shakespeare's birthplace last year, and of these, roughly speaking, three-fourths inscribed their names with indications of their nationalities in the visitors' book. The British Isles contributed to these figures 9,546 persons: America 5,385, Australia 174, Canada 121, Germany 91, and Holland 24. Then come Africa 23, Austria 4, Belgium 3, Brazil 4, China 10, Denmark 2, Egypt 3, Fiji Islands 2, France 41, India 28, Italy 31, Japan 1, New Zealand 34, Norway 4, Roumania 1, Russia 9, Spanish Islands 1, Spain 5, Sweden 2, Switzerland 6, and West Indies 4.

The Bampton Lecturer for 1893, Professor William Sanday, has chosen for his subject "The History and Origin of the Doctrine of Biblical Inspiration," a subject which has been much discussed of late in Oxford owing to "Lux Mundi" and Mr. Gore's Bampton Lectures.

The late Lord Dudley's gallery at Dudley House, which consists of about 150 works of the choicest kind (including Raffael's "Crucifixion," and "Christ Preaching," by Rembrandt, both having been purchased from the collection of Cardinal Fesch) comes up for sale on Saturday, the 21st of June. These pictures are not being sold by the present Lord Dudley, but by his father's executors, as they formed part of his personality.

Miss Margaret Elliot, daughter of the late Dean of Bristol, has presented to the Bodleian Library a series of twenty-two volumes of the highest importance, both for religious bibliography and for the bibliography of English literature. These volumes consist of the collections made by the Dean for a bibliography of all books on religious subjects printed in England, from the 15th century down to 1825.

An important bequest has been made to the National Gallery by the late Lady Hamilton. It includes the celebrated portrait group by Sir Joshua Reynolds of Lady Cockburn and her children, which was exhibited at the Old Masters' Exhibition of 1878, and portraits by Zoffany, Beechey, Wilson and others.

It appears that Shakespeare's Birthplace Trustees were only just in time in giving £3,000 for Anne Hathaway's cottage, for an enterprising American was ready, had there been any hesitation, to transfer the old house bodily to the World's Fair at Chicago. The Americans know how to appreciate their and our Shakespeare. Out of 20,000 visitors who paid last year for admission to the birthplace, representing twenty-eight nationalities, nearly 6,000 came from the United States.

Mdme. Adelina Patti has achieved a triumphant success at New York. On the occasion of her adieu concert there was an audience of about 20,000, who received and applauded the diva with immense enthusiasm.

M. Anton Rubinstein has just completed his sacred opera, "Moses." It is in eight acts, and its performance will occupy two evenings. The acts are: The Birth of Moses; the Israelites in bondage; Moses in the desert; the burning bush; the passage through the Red Sea; the giving of the ten Commandments; the Israelites in the desert; the death of Moses, and the entrance into the Promised Land.

Dr. Thomas Archer Hirst, the eminent mathematician, whose mathematical library is one of the most valuable collected in private hands, has left all his mathematical works to the London Mathematical Society.

Correspondence.

CHURCH LIVINGS.

Sir,—Recent discussions on the value of Church livings open up a subject of very considerable importance, and one, as I venture to think, of more importance in the long run to the laity and to the Church of England generally, than to its clergy.

For them, indeed, at the present time, the serious diminution of the tithe-rentcharge, added to the heavy and increasing drawbacks upon the monies of the beneficed country clergy is, no doubt, bad enough; but, so far as this diocese is concerned, they are worthy men of some private means. The question is, as they die out, will other men of private means be found to take their place in those parishes where a married clergyman without private means simply could not live—or could not live under anything like the same conditions?

I suppose it must always be to the interest of any parish that its "living" should be attractive enough to induce a good man to accept work there as its clergyman; and if so the present state of things still continuing, must have a prejudicial effect for parishes generally. Either the clergy will, by force majeure, be compelled to become practically an order of celibates, and to a great extent (more perhaps than is often realised), an altogether separate caste, or if they still continue to be worthy married men, it will become necessary to allow them to occupy most of their time in some worldly calling by which themselves and their families may be supported. And this could not be without serious disadvantage both to the parish and to the Church at large.

As it is, no young clergyman is in these days justified in marrying, without a private income, present or prospective, of at least £300 or £400 a-year.

And, I suppose there are very few who do marry on the strength only of their Clerical income. To do so is culpable improvidence.

But highly qualified men will not continue to offer themselves in sufficient numbers for the ever increasing demands of this ministry, and on the other hand, they must forthwith face the resolution of perpetual celibacy (without the moral help thereto of vows); or if their (probably but) moderate private fortune must be regarded by them as the full measure for ever of the means upon which they must always and only depend for all provision to be made immediately, and in the future, for what may turn out to be a large family; since what their sacred profession produces is but a house to live in, and barely enough money for the clergyman's own necessities of life, it is not at all desirable that the clergy should embark their private means, even if they were permitted to do so, in the anxious perils of business, but that they may not have excuse to do so, they should have some other reasonable chance of acquiring a moderate competence; and it is the interest of the Laity, no less than it is just, to take care to provide the means.

At present the clergy of the Church of England, taken as a body, can compare most favourably with any other body, class, or profession whatever in the whole world.

I think that this would be granted even among those who are most disposed to be severe upon the failings, real or imaginary, of individual "Parsons."

But will this high standard continue? Will men of the same culture, education, social position, and refinement—to leave out the still higher and more vital qualities—continue to present themselves for the ministry to the absolute and deliberate sacrifice of temporal prospects and of domestic comforts, when there are no prizes left open to them worth even hoping for?

Devoted zeal may still no doubt urge many among the promising of our young men to give

themselves up all the more to the life which is hallowed at its birth by such self-denial, but there will be many others—and some even of these—whom the urgent remonstrances and influence of parents and friends will forbid and perhaps actually prevent from carrying out their own desire.

Because the case quoted at Sittingbourne is by no means exceptional.

Few of the laity have as yet any idea how all livings dependent upon tithe-rentcharge are now sweated down by the depreciation of the commuted value, by imposts of (mostly new) rates, and by other compulsory outgoings to very often far less than half their nominal value.

Kent has been reckoned favoured for its "fat" livings—and perhaps justly so once—but at the present time I do not suppose there are half-a-dozen which put a clear £300 into the pocket of the incumbent for his own use.

For example, assume a living of £1,000 a year according to the commuted tithe rentcharge.

That by present average becomes at once only £750.

Deduct then

1. For rates not less than 3s. in the £ say	£100
2. Do. for house at rateable value, say £70 about	£ 10
3. Charge of Queen Anne's Bounty (probably legacy from last incumbent) say	£100
4. Curate's stipend (it being a "fat" living, the vicar or rector is, of course, expected to pay all this, no matter how large the population) not less than	£150
Income-tax on Tithe Rentcharge, at 6d., say	£ 18
Ditto on House: Inhabited House Duty ...	£ 6
Collections of Tithe Rentcharge, at 5 per cent.	£ 36
Loss by Non-recovery, say	£ 10
Repairs to House and Chancel (if a Rectory)	£ 25
Compulsory Insurance of House, &c. ...	£ 5

Total of Outgoings £470

Balances for Incumbent's own use... £280

Nominal Value £1,000, Net Value £280!

These are no exaggerated estimates. Of course, the items set down for Queen Anne's Bounty Charge, and for curate's stipend, vary according to circumstances, and may wholly disappear. But the other items must be always on much the same scale for all livings.

And, as a general rule, it will be found that the larger the nominal value the heavier in proportion the compulsory outgoings. Thus, in my own case, I can, under favourable circumstances, look for a surplus for my own use of nearly one half the nominal value of my living—all the figures being on a much smaller scale than the hypothetical case above—but then I am particularly fortunate in having a good deal allowed me towards the stipends of my assistant curates.

Of course, out of that half I have practically to pay out a great deal again for various parochial calls, such as all incumbents of large parishes must always be liable to and cannot well avoid, but these are, strictly speaking, voluntary outgoings, and, as such, I cannot reckon them in.

But, Sir, when you take all these things into consideration, and further consider that by the still downward tendency of the tithe-rentcharge value, and by the perpetually added to burden of new rates (none of which were originally contemplated as falling upon the commuted charge, but only the poor rate, and each of which additions falls infinitely more heavily upon the "parson" than upon any other ratepayer, for he pays upon the last farthing of his full income, whereas all others are rated only to the point from which their profit begins) you will see that the question of disestablishment for the sake of disendowment is burning itself out, for so far as the ancient endowment by tithes is concerned, it is becoming rapidly a matter of comparative insignificance, pecuniarily, whether our endowments are confiscated, or are let alone, for there will soon be very little of net surplus to confiscate. Some time since I calculated that the total income of all the clergy—beneficed and unbeneficed—in town and country—of the Church of England, must be at least £8,000,000.

(This was only an inference drawn from other figures for another purpose. I do not know if the actual amount is obtainable.) Part of that consists of tithe-rentcharge, which at its gross may be put at about £4,000,000, but what re-

mains of this for the actual support of parochial clergy cannot exceed in net value £1,500,000.

General redemption of the tithe-rentcharge must, of course, still further reduce this value.

It would be but just, as it would be an immense boon to the heavily weighted clergy if they were relieved from all rates upon the tithe-rentcharge, and only assessed for their houses and glebes.

I am, sir, yours faithfully,

J. NEWTON HEALE.

The Vicarage, Orpington, April 7

CHURCH SEATS.

Sir,—The Ven. Archdeacon Taylor, in his charge at St. Luke's, Liverpool, on the 11th inst., instructed the assembled wardens that, "as to church seats, parishioners were not at liberty to sit where they pleased, even if the seats were free; and though the seats were the common property of the parish, their occupation was left to the discretion of the wardens." May I state that for this opinion of churchwardens' powers and duties there is no justification, and I would ask can any general custom or Constitutional documents of the Church of England be quoted to support it?

As churchwardens existed before there were any seats in the churches, it cannot be claimed that they have "seated the people" from the beginning. A case which came before the Court of King's Bench in the year 1492 illustrates this point. Sir William Hussy, Lord Chief Justice, then said:—"The church is common to everyone, therefore it is not reason (or right) that one may have his seat and two stand, for no place belongs more to one than the other."—Year Book 8, Henry VII., 12. We have it thus laid down in the Court of King's Bench, 400 years ago, that the floor of every parish church was then absolutely free. There has never yet been any contrary decision given by a Court of Common Law, and the law, therefore, save where barred by Statute in exceptional cases, remains the same. Further, it is asserted that there is no allusion to churchwardens' powers of assigning seats in any canon, rubric, article, advertisement, Royal injunction, proclamation, or Statute whatever.

A recent case, "Taylor v. Timson," in January, 1888, furnishes additional testimony. The judgment in the Court of Queen's Bench by Mr. Justice Stephen states, "It is obvious that the contention cannot be supported, for it would come to this—the churchwardens would have a right . . . to form a kind of list of favoured persons . . . and I must say a churchwarden ought not to be entitled to exercise that kind of authority unless he can very definitely indeed prove that he is authorised by law to do it." Again, churchwardens are not the officers of the Bishop, for he (the Bishop) does not appoint them, he cannot refuse to admit them to this office, and he cannot remove them. They are chosen by the joint consent of the minister and parishioners, and they would, therefore, seem to be, as Blackstone calls them, "representatives of the body of the people."

When admitting them to their office the Archdeacon acts purely ministerially, and the act of admission no more makes them "officers of the Bishop" than the administration of the oath to members of Parliament makes them officers of the Speaker. Churchwardens are simply the guardians of order in the church. Under the excuse of "keeping order," churchwardens have, unfortunately, allotted pews, but with the saddest results—viz., that irreverence and disorder have been rife, and the people at large have become estranged from public worship. Indeed, "my pew" has been proved to be a most fruitful source of quarrels, bickerings, jealousies, and suits in the Ecclesiastical Courts, whereas experience shows that reverence and order are maintained where the churchwarden does not interfere, and where the seats are entirely free. Once recognise the fact that a congregation assembled for Divine worship is simply a public meeting, held for the most solemn purpose and under the most solemn auspices, and all difficulties vanish.

May I add that the friends of the Open Church Movement do not, as stated by the Archdeacon, assert that all pew-rents are illegal. Under the new Church Building Acts we know they are permissible, but if tested by the law of God, what would be the verdict?

I am, Sir, your obedient servant,

Liverpool, May 18. HENRY CLARK.

Amongst the presents which the King of Denmark is about to receive are two fine pieces of tapestry which the President of the French Republic is sending him. One is a modern example of Gobelins production after designs by Baudry and Chabaldusury, and the other is from the Beauvais manufactory.

DOUBLE ACROSTIC.

ACROSTIC RULES.

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on May 7, 14, 21, and 28.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 2.

(MAY, 1892.)

1. P	OMATU	M
2. A	RMORIC	A
3. L	UL	L
4. L	ABE	L

Solutions have been received from Molly, Elle, Iden, White Hat, Etak, Chameleon, Robin, E.A.F., Noryb, Beam, Erica, Ancient Briton, Garbir, and Remlaw.

MARCH TIES.—Correct solutions have been received from Sociable and Chelmsford, who remain competing.

APRIL TIES.—Correct solutions have been received from Dunston, The Griffin, E.V.P., and Boozlewax, who remain competing.

* * A correspondent pleads for Coligny, and points out that it is spelled with a final *i* in one or two works of reference. Even if this spelling were admitted, it is necessary to point out that Coligny does not answer the light. He was never supreme in France.

REMLAW.—Warrant alone answers the light.

DOUBLE ACROSTIC, No. 3.

(MAY, 1892.)

PROEM.

With the one you take in detail,
With the other you capture wholesale.

1.

With a bow of use may be.

2.

This the artist uses you see.

3.

Used for driving you will agree.

I was taken, says Mr. Justin McCarthy, to visit Doré once or twice in his Paris studio many years ago—indeed, before the German invasion. One of those who accompanied me on the first occasion was a clever young Englishwoman who had a taste for painting, and was beginning—just beginning—to practise the art with some promise of success. M. Doré was working, I think, at the "Dream of Pilate's Wife." The young lady did not like one of his touches, and bluntly told him so. Doré smiled blandly, as much as to say, "What may you not expect from an English girl?" He argued the point with her. She fancied that he did not quite understand what she meant—which I think is quite possible. To my horror she suddenly exclaimed, "Look here, this is what I mean!"—of course she spoke French—and she seized the brush from the painter's hand and proceeded to touch up after her own fashion that particular bit of the figure. Everybody was horrified—except the girl herself and Doré. The painter took her action with the most exquisite politeness and the greatest gravity. He studied the picture carefully with the new and unexpected touch given to it—looked at it from this point and that, as if it were really a possible revelation to him—and finally declared that the young lady was quite right, and that he would adopt her suggestion. I wonder if he actually did adopt it? I should rather think not. But whether he did or not, he got us all well out of a trouble.

Italy produces 660,000,000 gallons of wine annually; France, 525,000,000 gallons; Spain, 525,000,000 gallons; Austro-Hungary, 220,000,000 gallons; Portugal and Germany, each 88,000,000 gallons; Russia, 66,000,000 gallons; Turkey, 57,000,000 gallons; Algeria-Turkey, 66,000,000 gallons; and Bulgaria and Servia, each 44,000,000 gallons.

JOHN BULL.

LONDON, MAY 28.

Mr. Gladstone, in his speech on the Irish Local Government Bill, directly challenged the leader of the Conservative party in the Lower House to say whether he was prepared to maintain the views expressed by Lord Salisbury on the question of Ulster. Mr. Balfour promptly took up the challenge. He said:—"I find that Lord Salisbury advanced three propositions. The first proposition was that it would be a gross act of public immorality to place Ulster under the heel of the rest of Ireland. With that proposition I beg to associate myself in the fullest manner. The proposition advanced by Lord Salisbury was that if an attempt was made to put Ulster under the heel of the rest of Ireland, Ulster might not, improbably, resist by force. That is a question of what is likely to occur. Lord Salisbury thought it likely to occur. I think it likely to occur. But Lord Salisbury offered it, and I offer it, merely as our own forecast of what is likely to happen. The third proposition of Lord Salisbury was that, if Ulster did resist and if an attempt was made to put down the resistance of Ulster by the British standing Army, then, in Lord Salisbury's own words, 'an outrage would be perpetrated which would read society in two.' With that proposition also I associate myself. I note that right hon. gentlemen opposite, who conceive that they are shortly to be sent back to power for the purpose of passing a Home Rule Bill which would put Ulster under the heel of the rest of Ireland, contemplate, as a probability that has to be faced, that Ulster will have to be coerced by the British Army. It is no abstract or academic question in their minds. It is a question of practical politics—a question of what will probably occur. It is easy enough to see through the protestations of right hon. gentlemen opposite the uneasiness that possesses their souls. They know well enough that this question of Ulster cannot lightly be put aside, and their vehement expression of indignation is merely the external sign of that interior disquietude which naturally assails them whenever they contemplate face to face the problem with which the Prime Minister was dealing in the speech to which reference was made."

Mr. Stansfeld brought forward on Wednesday for a second reading a Bill which was nominally intended to reform the existing system of registration, but was actually designed to introduce what would practically be manhood suffrage. To the disgust of most Conservatives the Government, instead of meeting this Bill with frank opposition, decided to regard it as an open question. It was left to Mr. James Lowther to move its rejection. He said:—"The Bill was really a Reform Bill materially affecting the representation of the people in Parliament. Although small tinkering measures affecting representation of the people had been from time to time passed, no Bill as comprehensive as the present one had been introduced except upon the responsibility of the Ministers for the time being of the Crown. It was calmly proposed to repeal the principle of the occupation franchise in this country, and to sweep away the safeguard in the existing law, which was that to entitle a person to be put on the electoral roll he must be rated and pay assessed taxes for a specified period. Under the Bill any person, however much in default he might be in regard to local burdens, would be entitled to be put on the roll. That was a pretty strong order to begin with. This measure then proceeded to alter the period for the residential qualification. He was not going to say that the arrangements now in force were absolutely perfect or that some modification might not be suggested, but he hoped Parliament would not accept such an alteration as that suggested. Rightly or wrongly, the principle upon which the representation of the people had been invariably framed in this country was what was known as the principle of local

been advocated in the House. J. S. Mill recommended what was known as Hare's principle, which he would remind the House based the right of representation, not upon the local principle, but upon what was called the principle of personal representation. Under that scheme the individual elector, wherever he might reside, was, by an elaborate process, to be entitled to the franchise as such without regard to the locality where he might reside or in which his qualification under that system might exist. The present Bill proposed to maintain the local system of registration, while entirely subverting the principle on which that system was based. It borrowed from Mill and Hare and others the idea of the personal representation, and endeavoured to engraft that idea upon the local system in a manner which did credit to the ingenuity of the wirepulling inspirers who had imposed on the ingenuousness of the right hon. gentleman. He protested against that proposal, for so long as the system of representation continued to be local there ought to be some efficient guarantee that the persons who were placed upon the register were connected with the locality, and not mere temporary sojourners in the district. Then it was proposed in the clause dealing with successive occupation to enable a person who might have occupied premises in Cornwall to claim, after a short local connection with Cumberland, the right to vote there as if he had been a permanent resident."

Mr. Lowther proceeded to make a suggestion of which more is likely to be heard. He said:—"There was one anomaly under the existing system, and that was the right which owners of tenements had to compound for their rates and thereby to obtain some slight remission of their burdens. He thought this system should not be maintained, because the persons who occupied these tenements were entitled to vote as if they had paid the rates. A grave danger had arisen in connection with the compound householders. The so-called ratepayer who took a promissory note and voted for candidates whose object appeared to be to run a race in heaping up burdens on the ratepayers paid no rates at all. It might be said that in the long run the tenant had to pay in the shape of increased rent, but nineteen out of twenty ratepayers knew perfectly well that to whatever extent their zeal might carry them in raising local rates, by which many of them might possibly benefit, it would be a very long time, if ever, before the expense of it made itself felt to their pockets."

What independent Conservatives thought of the action of the Government was sufficiently shown by Mr. Baumann's speech. He remarked:—"That was the first time in Parliamentary history that the Government had accepted a Bill upon the all-important and far-reaching subject of Parliamentary reform that had been drafted, brought into that House, and supported by six right hon. and hon. gentlemen sitting on the opposite side of the House, and belonging to the opposite political party to the Government of the day. It was true that the Solicitor-General, with all the nebulous precision of *visi prius*, endeavoured to persuade the House that that was a mere question of registration. If the registration law required reform, why had Her Majesty's Government not brought in that Bill themselves to deal with the question of registration? We were on the eve of a general election, and a reform of the registration laws, if necessary, ought now to be carried out; but he submitted that any such proposal for a reform of those laws should come, not from the Opposition, but from the responsible Government of the day. He denied entirely that this was a question of registration, and considered that the Bill, so far from being a mere question of registration, cut at the very root and basis of our representative system. In his view the franchise was a privilege in respect of which some tests of fitness ought to exist. There were only two tests of fitness—the payment of rates, either personally or by the landlord, and proved residence in some locality for a certain period. This Bill would practically abolish both these tests, because by Clause 3 it proposed to abolish the rating qualification. Clause 3 was, in his opinion, the vital clause of the Bill, and yet, although the Solicitor-General

said he was opposed to that clause, the Government was going to support the second reading. Clause 9 of the Bill would abolish the second test, because it proposed to reduce the qualification period from twelve months to three months' residence anywhere, so that by the doctrine of successive occupation a man would have only to prove his existence for three months before the registration. This Bill, in fact, reduced the franchise to manhood suffrage, tempered by proof of three months' existence. That was the principle which underlay this most dangerous and mischievous Bill. There was one other proposal in the Bill which would affect metropolitan Conservative members. The Bill proposed that the registration superintendent who should practically have the whole control of the registration of voters in London should be an officer appointed by the London County Council, a body whose majority were animated by the most malevolent party bias which he supposed ever permeated a great municipal body. It was to this body—the sworn enemies of her Majesty's Government—that it was proposed to hand over the loyal body of their Conservative supporters. He earnestly protested against the attitude of the Government. There was only one drop of consolation in the bitter cup which he was not going to drink that afternoon, and that was that this miserable Bill had not the slightest chance or shadow of a chance of passing into law this session. None the less, as a matter of principle he should vote against it with the firm conviction that he had never given a sounder vote in his short Parliamentary life."

The returns recently presented to Parliament, furnish some noteworthy information on the work of education in England. The following tables indicate how well the voluntary schools hold their own.

Accommodation.				
Day Schools, Year ended August 31.	1888	1889	1890	1891
Church ...	2,597,396	2,621,100	2,651,078	2,670,529
British, &c. ...	409,600	412,277	416,253	416,319
Wesleyan ...	212,010	214,240	214,819	212,574
R. Catholic ...	328,067	334,032	341,953	348,383
Board ...	1,809,481	1,858,792	1,915,182	1,980,396
	5,356,554	5,440,441	5,539,285	5,628,201

Numbers on the Registers.				
Day Schools, Year ended August 31.	1888	1889	1890	1891
Church ...	2,154,935	2,166,513	2,168,299	2,157,975
British, &c. ...	330,072	331,091	329,732	328,243
Wesleyan ...	173,923	176,230	174,773	171,687
R. Catholic ...	248,402	251,772	255,777	254,048
Board ...	1,780,178	1,830,229	1,875,638	1,912,735
	4,687,510	4,755,835	4,804,149	4,824,683

Average Attendance.				
Day Schools, Year ended August 31.	1888	1889	1890	1891
Church ...	1,664,076	1,678,068	1,680,506	1,677,123
British, &c. ...	233,982	236,525	234,873	235,116
Wesleyan ...	130,817	132,873	131,803	131,090
R. Catholic ...	188,086	190,324	193,285	195,056
Board ...	1,378,066	1,424,833	1,457,358	1,491,571
	3,614,967	3,682,625	3,717,917	3,749,956

Voluntary Contributions.				
Day Schools, Year ended Aug. 31.	1888	1889	1890	1891
Church ...	£ 582,082	£ 582,018	£ 589,640	£ 602,574
British, &c. ...	81,673	83,130	79,723	81,532
Wesleyan ...	15,682	17,191	17,253	16,939
Roman Catholic ...	65,904	67,490	70,911	78,042
Board ...	576	1,039	1,141	464
	745,917	750,858	758,668	779,558

At the annual meeting of the Central Council of Diocesan Conferences, Chancellor Esplin delivered an incisive speech on the question of disestablishment. He said:—"We all remember how the cry for disestablishment was taken up in certain quarters when the general election came on in 1885, and how suddenly it was dropped. It was as though a man had unawares caught hold of something that burnt his fingers. And we trust that the Church is quite as

strong in 1892 as she was in 1885. Neither do we mean to submit to disestablishment by instalments. If the Province of Canterbury is to be dismembered, it must be by the restoration of the ancient archbishopric of St. David's. But the Churchmen in the Welsh dioceses will soon need no succour from English dioceses. It is quite apparent that the prophecy of one of the earliest Welsh Dissenters is being fulfilled, 'The bees are returning to the old hive.' And I couple disestablishment and disendowment together, because if we get one we shall assuredly get both. Indeed, if the two could in practice be severed, I suspect we should hear very little about the former if the latter were out of the question. The Liberation Society, however (what a question-begging title that is!), though not at all in flourishing condition, nor much at unity in itself, still holds the field, and it cannot be superfluous to set before ourselves what would be the results if the attack on us could succeed. National apostasy would be the first. For if any one urge that the United States are not to be denied the name of a Christian nation because they have no national Church, I answer that the States might justly be denied that honoured name if they had had a national Church—a Church that had been the kernel of the nation's growth, the anvil on which its diverse races had been welded into one, and had then disowned that Church and stripped it of all that the piety of their forefathers had bestowed on it. We might justly call that apostasy coupled with sacrilege. Another inevitable result would be the banishment of all religious observances from occasions of State, from public national demonstrations of every kind. The coronation of the Sovereign would cease to be a sacred function, transacted with time-honoured ceremonies in one of our venerable fanes; the Sovereign herself might be of any religion or of none; Royal proclamations could no longer bear on their face words of high Christian faith; Parliament would have no chaplains; neither would ships, regiments, gaols, asylums, workhouses. The spiritual interests of those concerned would be left to take care of themselves. How startling such changes would seem to us we may surmise from the emotion that was caused some years ago when the letters 'F.D.' were omitted on one issue of florins. That was a minor matter. But the public displeasure was manifest, and such florins have never since been coined. Remember, too, how very largely our people take their notions of right and wrong from the law of the land. What is legal is to them good and right. It is a valuable characteristic, much conducing to order. But if the law were expressly to repudiate religion, if every aspect of our public life were anxiously divested of all religious character and import, must not the influence of religion upon our people at large be very seriously impaired? To shut out religion from the great affairs of this world is in principle atheism.

"Now, think of our rural parishes. The Liberation Society has propounded its scheme, so we know what they want to do. The ancient churches are to be at the absolute disposal of the ratepayers; the parsonages are to be let or sold; the parson discharged from all duties to his parishioners, though he is to retain his income for life. It is plain there could in many hundreds of rural parishes be no resident vicar—that is, no resident minister of religion at all, for in small parishes there is mostly no other now than the incumbent. These parishes will lapse into something resembling the remotest Mission station in a heathen land, they will get nothing but an occasional service from an itinerant clergyman, who will live in the nearest available town and drive round to three or four of them on a Sunday in a gig. We hear a good deal of lamentation over the decline of English country life and the desertion of the rural districts by the people. In truth it is sad to see the hall and the manor shuttered up, and even some of the large farm homesteads untenanted in some of our counties. And now by way of benefiting the country people it is proposed to do away with rectory and vicarage, and to banish from their ancient abode the only family of culture and of some independent means that is sure to live amongst them!

"And our Church schools. They will be found practically to depend on that same rectory or

vicarage, and if there be no parish priest and no church there will be no Church school. 'And a very good thing too,' some of our doctrinaires about education would say, 'for then we shall have universal School Boards.' Yes, but at what cost? At an immediate cost of about £20,000,000, it has been said. Or is it proposed to confiscate not only the tithes, the glebe lands, and the churches, but also the 12,000 Church schools? Three-fourths of the cost of building these the Church has paid, and altogether on building and maintenance we have spent £21,000,000, within the last thirty years, besides having paid our share, and that very much the most, of what has come out of the public exchequer. And what would be the result of universal School Boards? Why, complete exile of religion from our Elementary schools. For any thoughtful man may see that it is only the steady maintenance of the reality of religious teaching in the Voluntary schools which enables the ghost of it to hold place in the Board schools generally. Undenominational teaching, if left to itself, surely degenerates into pure secularism. Let any one who doubts it peruse the memorandum of Mr. J. G. Fitch, Her Majesty's Inspector of Training Colleges, on *The Working of the Free School System in America, France, and Belgium*. It is an official document, published by the Education Department in August last. The common schools in America began with reading and instruction out of the Bible. Now the instruction has everywhere long been dropped. In the Western States generally, and in many common schools elsewhere, the reading of the Bible is discontinued; and lately one of the supreme State Courts (that of Wisconsin) has pronounced even the bare reading of the Holy Book, without note or comment, to be sectarian instruction—a violation of the rights of conscience, and a conversion of a common school into a theological seminary. Accordingly, the Bible is also utterly interdicted within that Court's jurisdiction. And as an argument the judgment seems to me unanswerable. The undenominational school is but the wayfarer's temporary halfway-house as he passes on to the godless school. Now, is it good policy in these days when anarchic fury seems epidemic to withhold from the people that teaching through which only faith, hope, and a sense of duty can ever be effectually instilled? Remember that tens of thousands of children will never get any instruction in religion at all if they do not receive it in the day-school.

"Let us now take another point. Churchmen during the quarter of a century ending 1885 contributed through Church societies near £7,500,000 of money for home missionary purposes, more than £13,000,000 for foreign Mission, and nearly £4,000,000 for charitable work of various kinds. And these sums do not include any private donations, nor any contributions to societies or institutions common to others with us Churchmen, nor such as, for instance, Hospital Sunday collections, of which, by the way, £4 out of every £5 come from our churches. Now these offerings for various holy and benevolent purposes must be terribly diminished, indeed, perhaps wholly withdrawn, if Churchpeople are called upon to surrender all that the piety of ancestors has provided to their hands, and to find out of their incomes the salaries of their clergy, and houses and churches as well. Disendowment would kill outright many a philanthropic institution in the land, and blight every religious and missionary enterprise. Besides. But it may be asked 'How, then, do Dissenters manage to support their ministers and their fabrics out of their own pockets?' Well, the answer is—'They don't.' They have very large endowments, accumulated just as our have been, out of the devotion of their forefathers. If any one doubts this let him read Mr. Cubitt's pamphlet on *Nonconformist Endowments*, published by the Church Defence Institution. And some of these old endowments—e.g., the chapels built in 1662, the destiny of which was settled by Sir R. Peel's Dissenters' Chapel Act in 1844. These were built for the so-called victims of 'Black Bartholomew's Day'—whose numbers are popularly supposed to have been 2,000. There were, however, not 1,000 of them that were ministers in possession of churches, and of these many afterwards conformed and were ordained. It is probable that the 400 chapels that were built were as many as the expelled Presbyterians could man, and these chapels are now nearly all in the hands of Unitarians.

"If our endowments are to be confiscated wholesale, on what principle are those of Dissenters to be spared? And the spoiler might find here some nice pickings. The Wesleyans alone have, as I have been informed, real property worth more than thirty millions. Sweeping confiscations such as the Liberatorists advocate could never be brought about without a shake to all property rights. Why, more than one-half of what the Church now possess has been bestowed upon her since the Restoration, and no one can assert that then, when Articles and Liturgy were what they still are, she was not the same Church that she is. The mediæval endowments, the Popish foundations, were all appropriated by the State at the Reformation. What was then left was a portion of the parochial endowments granted in very ancient times by those who founded parishes for the spiritual welfare of those resident therein. The State gave none of these—the State created none of this property. It is, therefore, not public property, as a post-office or a barracks is. And if the State have intervened to regulate its devolution or management does it not do the same with Dissenting money, and lands, and buildings, and even sometimes with private estates? A man must even make his last will and testament as the law directs. Does that make all he has to be public property? Be sure that unsettlement and disorder would be the inevitable outcome of the proposed spoliation of the Church; and in this revolution the poor would suffer first and worst.

"Has disestablishment done any good in Ireland? Let any one read the glowing prophecies of 1868 about the millennium which was to follow the cutting down of the 'Upas tree,' and then recall the sequel, and he can answer the question for himself. The Bishop of Derry told us some terrible things at the Carlisle Church Congress in 1884 Ireland he described as 'divided into three hostile camps with clerical sentries facing between them.' Put more concisely, we may say that disestablishment has almost destroyed Irish Protestantism in three parts of the land, and secured there the ascendancy of the Roman priesthood; in the other part it has generated more and more intense Orange bitterness than ever. 'The disestablishment has only been an evil,' says the Archbishop of Armagh, 'with no compensating benefit whatever. It has been of no advantage, socially and religiously.' And Ireland's Church was treated in 1869 much better than it is proposed to treat us. She was left a chartered body with her cathedrals, churches, mansees, and even some of her own money, after the mouths of Romanists and Presbyterians had been stopped by huge largesses out of it. The Church of England is to be utterly dissolved, stamped small to powder, so far as Parliament can do it; left without any organisation whatever that the law will recognise. Is such treatment of the oldest of our national institutions likely to secure goodwill and brotherly feeling amongst us? 'Religious equality;' well we wish it if properly interpreted. It ought to mean that all should be equally religious. But no Act of Parliament can bestow upon the tiny sect of yesterday, nor even upon any larger modern society which originated a generation or two ago from the zeal of a group of Englishmen, the venerable associations which have grown of themselves round a sacred institution that is coeval with the nation, nay with Christianity in the land, and has such a record as belongs to the Church of England. As for equality before the law, why our Dissenting neighbours have been the pets of Government for fifty years past. And the abolition of our territorial responsibility would inevitably lead to our concentrating ourselves within ourselves, and to a decided increase of religious antipathies. The social alienation which arises from our religious differences is indeed to be deplored. It is a very unhappy feature in English life. But I altogether deny that the fault lies only or mainly with Churchmen; and what is more to my present purpose I assert that this evil would be immensely aggravated by disestablishment. On these grounds, then—strong, surely, and not, I hope, over-stated—I venture to recommend the resolution to the meeting. We are an immense majority of the people, and an increasing one. Our Dissenting fellow-citizens cannot, as it appeared from figures brought forward at the Rhyl Church Congress, count quite one-half of the Welshmen, and all available information indicates that

they may reckon 20 or 25 per cent. of Englishmen. If they count for more, why do they every ten years protest so vigorously against inquiry into the subject at the Census? And not all Dissenters are Liberationists. Some of the most eminent and most godly amongst them have never joined the Liberation Society or have renounced it. After all is said and done majorities have their rights. If we be resolved and united we are strong enough to maintain ours."

In the course of a speech made at the Salisbury Diocesan Synod, the Bishop of St. Asaph made some interesting remarks on the religious question in Wales. He said they had often heard the phrase used that the Welsh were a nation of Nonconformists. Welsh Nonconformity was made up of four bodies—the Wesleyan Methodists, the Congregationalists, the Baptists, and the Calvinistic Methodists. Of these four the Calvinistic Methodists were in every sense the most powerful, numerous, and best organised. The Calvinistic Methodists seceded from the Church on no point of doctrine. They did not secede until 1811, when they ordained their own ministers. Calvinistic Methodism was, to borrow a phrase, but a growth of yesterday. Perhaps they could not realise its youthfulness more graphically than by calling to mind the fact that it was two years younger than Mr. Gladstone. The total number of adherents claimed by the four Nonconformist bodies in Wales was 46 per cent. of the whole population of the Principality—adherents, be it remembered, who included every individual man, woman, or child, that could by any possibility be described as belonging to one or other of the four denominations. Even if the Roman Catholics were added there would still remain 50 per cent. of the population of Wales unaccounted for. Therefore, if the Welsh were a nation of Nonconformists, it was a case where less than half was more than the whole. He fully recognised the work done by Welsh Nonconformists; their zeal and energy had brought out both the strength and weaknesses of the voluntary system. They taught all their people to give; they built chapels with marvellous rapidity; but they were encumbered by heavy debts, the Methodists' deficiency in regard to chapels alone amounting to about £300,000. They did not give their ministers that position of independence and security which enabled them to tell their people the whole truth. They had also failed entirely, at least in Wales, to provide a resident ministry. If there were to be disestablishment and disendowment in Wales, the rural population would be absolutely unprovided for.

A good deal of renewed interest has lately arisen among Churchmen on the question of the so-called "re-marriage" of divorced persons. We do not propose to enter into the controversy that has been raised as to the conduct of a particular clergyman—Mr. Villiers, of Knightsbridge—in permitting a ceremony of that description to take place in his church. But the following letters, written by the late Dr. Liddon on the subject, and now published by Mr. Villiers in the *Guardian*, possess great interest:—

"Christ Church, Oxford,

Trinity Sunday, June 1, 1890.

"My dear Villiers—The living authorities whom you quote might well make me unwilling to express an adverse opinion. But you ask me to say what I really think, and it is due to your confidence and, if I may add it, to our friendship that I should do so.

"The differences between the Eastern and Western writers on the subject are, I believe, largely to be accounted for by the great undying influence in the East of the great codes which perpetuated the traditions of the old Roman law, with some modifications. This influence was aggravated by the deepening influence of Arian advisers of the Court, in such reigns as those of Constantine and Valens. In the West, as soon as the social and political fabric was felt to be going to pieces, the morality of the Gospel at once asserted itself in the disciplinary teaching of the Church, while it was held in check in the East, perhaps, by a desire not to embarrass friendly Christian Emperors, who had, no doubt, a difficult task in this as in other matters when they set themselves to combine the practical side of the Gospel with the legal and other traditions of Imperial Rome.

"You would find the crucial passage, I think, fully discussed in Mr. Keble's *Sequel of the Argument against immediately repealing the laws which treat the nuptial bond as indissoluble*. Oxford, Parker, 1837, pp. 40, 199. The key to the situation is that saying of St. Jerome's, 'The imperial laws are different from those of Christ. Papianus enjoins one thing, our Paul another.' Ep. 77, 3.

"And a serious consideration which is often overlooked is that the 17th Canon of the Council of Milevum, which rules that 'neque dimissus ab uxore, neque dimissa a marito, alteri conjugatur,' was one of those adopted under anathema by the Ecumenical Councils of Ephesus and Chalcedon, and is thus the teaching of the universal Church. The theory that adultery of itself dissolves the *vinculum matrimonii* is not countenanced by the text of the Gospel, which speaks of *repudia*—i.e., a sin committed before marriage (which being unacknowledged has vitiated the contract *ab initio*). The theory is read into the Gospel by modern expositors. It leaves out of sight the fact that there are three parties to every marriage contract—the man, the woman, and Almighty God. He, at any rate, gives no sign that He is willing to repeal an engagement which he has been so solemnly asked to sanction, and, therefore, whatever adultery one of the parties may commit, the other remains bound by the *vinculum matrimonii* during his or her lifetime. The question of guilt or innocence does not in any way affect the moral obligation of remaining single while the other party is living (Rom. vii. 1–3), although separation *a mensa et thoro* may be not only legitimate, but desirable; but that the innocent person, if he or she 'remarries,' does in fact only enter on a state of legalised adultery seems to be certain.

"There is the further difficulty as to the very precarious way open to us of ascertaining 'guilt' or 'innocence.' These may be morally and religiously only relative terms; but the rude machinery of the Divorce Court is hardly adapted for the work of ascertaining what is the case in the sight of God or anything like it. Yet it is the decision of the Divorce Court which we have to go upon when we speak of A as innocent and B as guilty, and admit the one and refuse admittance to the other to the blessing of Christ our Lord in a second 'marriage'—supposing this to be otherwise possible, I mean, morally.

"Of course, if the Bishop of the diocese sanctions what is called the 're-marriage' of the innocent party, the responsibility is his; but I am supposing that the whole matter rests with you, and that he has not intervened or been consulted; and, in that case, had I been in your place I should have refused the use of the church just as much to the 'innocent' as to the 'guilty' party.

"In saying this I ought perhaps to add that I have no idea who your censor may be, and that, if he was not Bishop or Archdeacon, he may have been himself irregular in censuring you. And I am very sorry to be giving an opinion which it must in any case be most difficult to act upon, and in the acting upon which I can take no share. But you will, I feel sure, forgive me for writing with entire sincerity on so serious a subject.

"Ever, by dear Villiers, yours very truly,

"H. P. LIDDON.

"The Rev. H. Montagu Villiers."

"Christ Church, Oxford, June 5th, 1890.

"My dear Villiers—... Still principles are principles; but their application in all circumstances is not always clear. And although in your position I should have closed the church, I can understand the force of considerations in favour of opening it (*while declining to officiate yourself*), though I do not think those considerations decisive. But you must make allowances for the strong feelings of very good and impetuous people, who will probably regret hereafter that, however right in their contentions, they were not able to act with more consideration.—Ever yours,

"H. P. LIDDON."

At a recent meeting of the Royal Medical Society Major C. R. Conder read a paper on the "Future of Palestine," being the second of a series of lectures to be delivered under the auspices of the Palestine Exploration Fund. The subject, he said, was that of changes which had occurred since he first went out in 1872, and of those now going on. Palestine was the centre of the ancient world, and the highways of the country were unchanged from the earliest historic

times. Successive battles had occurred in consequence at the same places—such as Megiddo, when the Egyptians and Syrians fought in 1600 B.C. and 600 B.C., and Crusaders and Moslems in twelfth century A.D. The knowledge of Palestine had increased in England in the last twenty years, and the lecturer traced the influence of recent changes in Cyprus and Egypt as affecting Palestine. The climate was unchanged as shown by meteorological observations of twenty years and was the same as in earliest times. There was no physical reason why the country should not be prosperous and fully inhabited except bad government. Palestine has always been a coveted country, and its history was one of constant conflict between the powers on the north and south with intervals of independence. The influence of Jewish and Christian religions in exciting interest in Palestine remained unchanged. Palestine was not originally the sacred centre of the Moslems, but its possession now was one of the Sultan's claims to be the Khalif of Islam. The change in the country began with the Damascus massacres of 1860 and Lord Dufferin's constitution for Lebanon. Then followed the increase of Christian power in the country, the decay of the Moslem peasantry, and their ruin by the war of 1877 and subsequent famines. He next referred to the increased power of the Turkish Government, especially beyond Jordan, and the increase of the Jewish population. The population of Jerusalem, now some 25,000 souls, had doubled in twenty years, the additions being mainly of Jews, and there were also new Jewish colonies in the plains of Sharon and other parts of Palestine. The colonists were selected as agriculturists, and grew corn and had vineyards and fruit trees, about 2,000 Jews now tilling the land, whereas twenty years ago there were hardly any. There was also the *Chovevie Sion*, a Jewish society for promoting such colonisation. As to the railways which had now been made in Palestine, a line began from Jaffa to the foot of the Jerusalem hills, but was not likely to go up to Jerusalem. Another was being made from Haifa under Mount Carmel, to Damascus, over the plain of Esdraelon, to the Jordan Valley, and across Bashan. The only difficult section was that from the Jordan Valley for some ten miles east to the Bashan plateau. It is to be opened half-way next year. Other lines would be impracticable, except one along the sea-coast to Egypt. The Damascus railway would become the objective in war, in peace it would open up the fertile country in Bashan and Gilead. The lecturer concluded by speaking of the probable increase of civilisation in Palestine and its increase of population and of prosperity while still in the possession of Turkey.

Mr. Preece, at a meeting of the Institute of British Architects, discussed in an able paper the future of the electric light. He said that the art of the internal illumination of buildings was still in its infancy, and no one could predict what its future developments would be. Electricity was already rendering theatres bearable and houses healthier, while the architect was brought face to face with a new art, in which the aid of the electrician was required to solve some of the difficulties that confronted him. History was silent as to the origin of tallow, pitch, wax, and oil, but gas as an illuminant came in, as they all knew, with the present century. From the earliest days history, whether culled from paintings or writings, informed us that lights had been but dim and crude until the middle of the present century. Light, by whatever means generated, followed the same laws, and was due to the rapid rhythmic undulations of the medium, called ether, which filled all space. Wherever there was light there was heat, and the hope of the philosopher to supply light without any heat at all was at present but a dream. Light could not be produced without heat, and the higher the temperature the brighter the light. Colour varied with the rate of vibration of the ether, while changes of colour were due to the changes of wave-motion of the ether. Light might, indeed, become so intense that all sense of colour was lost, and very bright illumination caused all colours to approach whiteness. If light emanated from a point, its intensity diminished in proportion with the square of the distance. The candle was taken in this country as the standard source of light, and the bright surface produced by it

at a distance of 1ft. was the standard illumination by which to measure the amount of light distributed by any other means. This standard Mr. Preece called a "lux." The great problem for solution was so to diffuse light throughout a room that it should be distributed uniformly over the working surface with an intensity of a lux. Sixteen-candle glow lamps suspended 8ft., above the floor and fixed in 8ft. squares, effected this purpose very efficiently; and groups of four such lamps fixed 16ft. high produced a similar result. The light a lamp gave was due to the expenditure of energy in its carbon filament; an electric current was driven through this filament by electric pressure, its resistance was overcome, it was intensely heated by the proceeding, and the result was pure unadulterated light. The energy expended per second by an ampère (the standard current), driven by a volt (the standard pressure), was called a watt. A 16-candle glow lamp took sixty-four watts, which, assuming the lamps to be fixed 8ft. high, meant that one watt per square foot of surface was required to secure ample illumination from lamps so fixed. Therefore, in designing the normal illumination of rooms, Mr. Preece took the floor area in square feet and divided it by sixty-four, which gave the number of 16-candle power lamps required, fixed 8ft. high, and these were increased or diminished according to the purposes of the room, its form and height, and other conditions.

He pointed out that the adaptability of the eye to nearly every degree of light was very great, and it was almost impossible for it to judge accurately of the amount of light present. But it was not as a mere source of light that the glow lamp was superior to the gas-burner. The former could be put anywhere and used without the adventitious aid of match or fire. It did not vitiate or unnecessarily warm the air, and it simplified the problem of ventilation, while at the same time it lent itself above all to the æsthetic harmony of furniture and decorations. Electric light was, however, not always absolutely safe; security was to be obtained only by good design, perfect materials, first-class workmanship, and rigid inspection. Imperfect materials erected by cheap contractors led to many disasters; on the other hand, it was stated that no fire had occurred in buildings fitted up under the rules and regulations, and inspected by the officers of the insurance companies in this country. In the lecturer's opinion everything ought as much as possible to be kept in view, and the conductors ought not to be hidden under wainscots or floors or above ceilings. The glow lamp excited by three watts per candle was at present the most perfect source of domestic light, and when the patent expired—in a year or two—would be obtainable at one-third of the present price. It was scarcely fair to say all light should come from the side of a room, according to the taste of Lord Beaconsfield, as expressed in *Lothair*, when describing the lighting of Belmont. The House of Commons was one of the best-lighted chambers in London, and was lighted from the roof, a false glass ceiling excluding the heat and glare, and admitting only the light. What was wanted was to avoid the glare of the incandescent filament in the eyes, and to prevent the lamp from being too obtrusive; it could be shaded from the eye without its effectiveness being destroyed, and without the flow of light being obstructed or its quality being deteriorated.

Precentor Venables contributes some interesting reminiscences of the late Professor E. A. Freeman to the *Fortnightly Review*. "As with most of us, when at work he liked to be alone, or with one or two who could really be a help to him, and woe be to those who intruded on him at such times with their well-meaning but distracting chatter. 'Don't you see I am busy?' 'Can't you leave me alone!' and, if telling his mind thus plainly was not enough, he would stalk off in high dudgeon and leave his persecutors in blank amazement. More than once or twice this hatred of interference has been near landing him in serious scrapes. When in 1883 he was examining Battle Abbey, in preparation for that wonderful discourse, one of his greatest triumphs—in which, with flashing eye and thrilling voice, he made the great fight of Senlac—as he loved to call it, discarding the later name—which changed the fortunes of England and made her what she is, live

and move before his hearers, he found himself dogged by a person who, as he thought, somewhat officiously obtruded his offers of assistance. After vainly trying to shake him off, he broke forth with, 'I don't want your help. The Duke of Cleveland promised that I should not be interfered with by the gardeners.' 'Exactly so,' was the reply: 'I hope they have obeyed my orders. I am the Duke of Cleveland.' It is needless to say that the *amende honorable* was at once made, and his Grace's intelligent aid gratefully accepted. But I am afraid that Freeman was not always so placable. He too often forgot that if he had 'giant strength' it was 'tyrannous' to 'use it as a giant.' When irritated, he was at one time too careless of the feelings of others, and inflicted blows which left their traces even on his friends. 'Which of us,' writes his old and honoured friend, Professor Earle, 'does not bear the scars of Freeman's wildly wielded war weapons?' But time had its mellowing effect upon him. As years went on such ebullitions became less frequent, and the bitterness of feeling of his victims towards him, also softening with the lapse of years, gave place to an appreciation of his many great qualities and real admiration for his consummate learning.

"He was a very ready and accurate architectural draughtsman. He worked rapidly and effectively with a broad-nibbed pen and ink, much after the manner of another architectural amateur whose breadth of view and power of comparison of widely distant buildings much resembled his own, the late Rev. J. L. Petit. Without any pretensions to artistic power or any attempt to make a finished picture, he seized on the salient points of a building and, with a few touches, put them on paper with a strength and accuracy which left little to desire. Somewhat roughly sketched in at first, it was one of his favourite 'leisure labours'—often on Sunday evenings, after the religious duties of the day were over—to bring out his portfolio and give these drawings some finishing touches. There must be hundreds upon hundreds—I had almost said thousands—of these drawings, taken in widely distant lands, in France, in Germany, in Italy, in Greece, in Dalmatia, in his dearly-loved Sicily, besides an abundant store from England, Scotland, and Wales. The publication of a selection from these would be a welcome boon to the increasing number who take an intelligent interest in comparative architecture.

"Freeman was the most industrious and painstaking worker I ever knew. I am certain that he never knew what it was to be idle. From early morning till the afternoon meal, and then again, after a period of exercise and relaxation and the society of his family, deep into the night, he was always either writing or gathering materials for his writings. He had a happy power of snatching ten minutes' sleep, which rested his sorely taxed brain, and from which he woke 'like a giant refreshed with wine,' ready for fresh labours.

"One element of Freeman's remarkable literary strength was his faculty of absolutely putting aside anything not vitally connected with the subject on hand, and concentrating himself wholly for the time on that. Marvellously wide as was the range of his studies, they had their self-imposed limits. 'Non multa, sed multum,' was his motto. When the late J. R. Green was his companion on a visit to Northern Italy, undertaken for the purpose of tracing the development of Romanesque architecture, he complained that he could not get Freeman to attend to anything else. For the painting and statues and other works of art he had not then an eye. Even the historical interest of the world-famed towns he was passing through were for the time little to him. He came for Romanesque architecture, and to that and that alone he would give heed—'totus in illis.' No wonder that such a man became master of his subject. And again, in his favourite study of architecture, he concentrated his attention on a building as a whole, its history, the development of its parts, its form and outline, its likeness or unlikeness to other buildings of the same sort. The ornamental details, the shrines and monuments, painted glass or frescoes, the stall work and screens and the like, he completely passed over. When asked questions about them, he

would say, 'They are not in my line; I know nothing about them, you must ask somebody else.' The ritual arrangements had no interest for him, but only so far as they bore on the general history of the Church and its clergy.

"He was a strong Churchman. The Tractarian wave had carried him out of his earlier Evangelical moorings, and though the tide had gone far beyond him, and carried others farther from shore, he always enjoyed a sober but stately ritual, and appreciated sound Anglican doctrine. But great as was his interest in Church matters generally, he looked at them mainly on what may be called their secular side—their influence on the character of the people and the wellbeing of the nation—and wisely left their theological side to be discussed by those who made theology their profession. To few men was the Bible more familiar. He had evidently studied it diligently as a child, and it had become so completely part of himself that its words and phrases continually appeared, perhaps unconsciously to himself, in his conversations and in his writings. This employment of Scriptural language sometimes gave an air of irreverence to his writings, especially his *Saturday Review* articles, which was offensive to the more devout, though on his part it was far as possible from being intentionally irreverent. Like the great object of his admiration, Mr. Gladstone, when at home he regularly read the lessons in his parish church, with a vigour and emphasis which many clergymen would do well to adopt. The historical chapters he specially delighted in. The new Lectionary was a trouble to him in robbing him of some of the most graphic bits, telling of the fierceness of the old Covenant heroes. He once lamented to me that he could no longer 'hew Agag in pieces' with Samuel, or 'put his feet on the necks' of the Canaanite kings with Joshua and his captains. Every line of the Psalter was stamped on his memory, but he had his favourites among the Psalms (as who has not?) and he enjoyed greatly when, on the twenty-seventh day of the month, the monotonous pietism of Psalm cxix. was exchanged for the 'Song of Degrees,' and he 'got among the little Psalms,' the 'Psalmskins,' as he grotesquely called them."

A writer in the *Leisure Hour* gives some particulars about troop horses that will be read with interest. He says:—"A British army corps, when discoverable, will be found to have 12,000 horses, of which 3,134 will be in the cavalry and 2,987 in the artillery; these 6,121 horses ought to be thoroughly broken and trained, even if the remainder are not. There are said to be only 70,000 horses in the British Isles fit for army work, but this is one of those pleasant fictions of which it is left to the foreigner to discover the fallacy. Like a good many other statements regarding our preparedness for self-defence, it is to be taken plus α , α representing the dominant number. When Napoleon attempted to invade us—an attempt that was defeated at Trafalgar, which to the uninitiated may seem to be a long way off for the defeat of such a scheme, although any future attempt will probably have to be reckoned with still further at sea—the Government took stock of every horse in the kingdom, with the intention of a general impressment for military service; and nowadays the Government has power in times of national peril to lay hands on every horse within these islands, in preparation for which there are thousands of horses under subsidy with a view to immediate use. And when this seizure does take place, it will certainly not be to the joy of the jobmaster; he above all men shudders at the mere mention of foreign invasion, for invasion to him means the entire loss of his means of livelihood, and this at a sacrifice, for no Government would pay the price at which the jobmaster's stud has been collected. The Life Guardsman's horse used to cost £60, being the most expensive horse in the army; we shall not put him offensively cheap in these times at £20 less; nor shall we be divulging any secrets of state in estimating that the cost of mounting the two regiments of cavalry in London—barring the officers' chargers—does not exceed £22,000. And yet the horses are carefully chosen and seem fit for their work, when either in or out of harness. They, of course, look their best at Knightsbridge, for at Knightsbridge the stabling is distinctly good, better even than is promised in the new barracks in Albany-street; but then a soldier's

horse in stable generally looks better than a civilian's, owing to his head being where his tail should be. The civilian's horse always has his head over the manger; the soldier's horse is turned round as soon as he has finished his feed, and so gets more fresh air; the consequence of which admirable arrangement for preventing a horse 'breathing his own breath,' is that the visitor on entering the stable sees a double line of intelligent heads, instead of an avenue of hocks and tails.

"Time was when every soldier's horse had a name, the initial of which was that of the troop to which he belonged. 'A' troop had all A's, 'B' had all B's, and so on; but in these days the squadron is the unit, not the troop, and the name has given place to the number. Every horse, then, has his number placed on a card over his manger, and the horses are separated from each other by a pole doing duty as a bale, and on each upright is the horse's kit, including the two spare shoes which every trooper carries, but not including the arms, which, of course, are kept elsewhere. This kit, and the arms and the rider, make up a nice little load, which averages out at 23st. per man; not quite so heavy as that of our fat old knights, but still heavy enough for the class of horse which has nothing of the 'dray' type about it. It is not easy to get these horses of uniform type and character. There are many exchanges and rejections, and it often happens that a horse sent in for cavalry work has to go to the draught, to the Artillery, or even the Transport service; so that though the remainder may not be examples of the much-talked-of survival of the fittest, they are at least representative of the not unfit. They are smart, workmanlike horses. It is absolutely necessary that a regiment should be as sound in its horse-flesh as its men. Theoretically, no remounts are accepted that are not looked over on level ground, on a road, or in a large yard, for it is easy to pass a bad horse in a field, or on a hillside, or in deep pasture, or when under cover, or in a drove. It is not safe to choose an underbred animal, immediately conspicuous by his coarse head, or thick throat, or short neck, or large, bony joints, or clumsy legs, or short pasterns, or curly in the hair of his mane or tail. The typical cavalry horse must have a small, lean head, a flat, broad forehead, fine, full nostrils, a good, clean throat, thin neck, well-shaped legs, long pasterns, and straight hair, with a deep, wide chest, and short, broad back and loin. No long backs will do, for long backs do not carry weight, and short necks or croups are simply impossible for soldiering. Of course the horse has to be of the regimental colour. In the cavalry generally chestnuts are not in favour, for chestnuts usually have white, and white, except in the Scots Greys, is not desirable; neither chestnuts then, nor mealy bays, are fit for cavalry work, but roans and bays and browns, and, for our Guardsmen, black. These are bought when rising four years old, and require about six months' training by the rough riders before they can be passed out of the riding school as efficient by the colonel. The Knightbridge riding school is about forty-five yards long by sixteen wide, and in it perhaps fourteen young horses at a time will be at work, though the number of course depends on what the horses have to do. Their training is not as simple as might at first appear. The soldier has only one hand to work his horse with, and what an ordinary rider would do with the other hand he has to do with his leg. How skilfully he manages to guide by leg pressure is known to those who have seen the Musical Ride at the annual Military Tournament, which is little more than the ordinary practice of the riding school. But it should not be forgotten that the horse has to be taught to understand this pressure, and that his training is almost as long a business as that of his rider. Very early in the morning, so as not to alarm the passers-by, the young horse is taught to stand fire by having a gun discharged close to him, and being encouraged to smell the powder and the smoking weapon; he thus becomes familiar with the noise and scent, much as a boy does, though there is nothing to show that he ever associates the idea of being shot with the report which he soon treats with indifference. When once he is trained, his work becomes lighter, and he cannot be said to have a hard life in London, an occasional outing to Wimbledon being his severest trial. Being condemned at four-

teen, his full service is a little over ten years; but it is rare that he reaches the limit, and his average military life is between six and seven. When it is over he goes back to the depot, and thence he often comes again by way of the sale-yard into the London crowd."

Mr. Theodore Bent has been relating some of his experiences in Mashonaland in the *New Review*. Speaking of the natives, he says:—"They were somewhat shy of us, and fled to rocky eyries from whence to contemplate us, seated in rows in all sorts of uncomfortable angles, for all the world like monkeys. They are utterly unaccustomed to postures of comfort, reclining at night-time on a grass mat on the hard ground, with their necks resting on a wooden pillow, curiously carved, and closely resembling the head-rests for the dead found in Egyptian tombs; they are accustomed to decorate their hair so fantastically with tufts ornamentally arranged and tied up with beads that they are afraid of destroying the effect, and hence these pillows. Further north, in Gambia's country, their heads are decorated with curious grass erections dexterously woven, giving them the quaintest appearance. A Makalanga is by nature vain, and particular about the appearance of his nudity; the ladies have fashions in beads and cloths like our ladies at home, and before visiting a fresh kraal our men used to love to polish themselves like mahogany, by chewing the monkey-nut and rubbing their skins with it, good-naturedly doing each other's backs and inaccessible corners. Somehow they know what becomes them too, twisting tin ornaments made from our meat-tins into their black hair. They would have nothing but red beads, which show off well against their dark skin, and, though it seems somewhat paradoxical to say so of naked savages, yet I consider no one has better taste in dress than they have until a hybrid civilisation is introduced among them. From many of the huts in Inyamanda were hanging their *dollases*, wooden charms on which are drawn strange figures. Each family possesses a set of four tied together by a string. On the evening of the new moon they will seat themselves in a circle, and the village witch doctor will go around, tossing each man's *dollas* in the air, and by the way this turns up he will divine the fortune of the individual for the month that is to come. Some *dollases* are of wood, some of bone, some of ivory, but the patterns thereon are conventional and the same all over Kaffirland.

"The women," he tells us, "have their stomachs decorated with many long lines or cicatrices. Between thirty and forty of these lines run across them, executed with surprising regularity, and resembling the furrows on a ploughed field. In vain we tried to photograph and count them. On one occasion I succeeded in counting sixteen furrows, when the bashful female ran away, and I think I had done about half. This is the favourite pattern in Chibi's country and with the neighbouring petty chiefs for female decoration, and they admire it so much that they put it also on their drums, on their granaries, and on their pillows, and, as I have said, on their forges—the breast and furrow pattern, one might technically term it, and I fancy it has to do with an occult idea of fertility.

"As for the men they are forever dancing; either a beer drink, the new moon, or simple, unfeigned joviality being the motive power. Frequently on cold evenings our men would dance round the camp fire; always the same *Indumba*, or war dance; round and round they went, shouting, capering, gesticulating. Now and again scouts would be sent out to reconnoitre, and would engage in fight with an imaginary foe, and return victorious to the circle. If one had not had personal experience of their cowardice, one might almost have been alarmed at their hostile attitudes. On pay-day, when our thirty workmen each received a blanket for their month's work, they treated us to a dance, each man wrapped in his new acquisition. Umgabeh, with his sceptre and battle-axe, conducted the proceedings; it was a most energetic and ridiculous looking scene to witness, as the blankets whirled round in the air, and the men shouted and yelled with joy. When all was over, each man measured his blanket with his

neighbour, to see that he had not been cheated, and, gaily chattering, they wended their way to the village, with their blankets trailing behind them. The novelty of possessing a blanket was an intense joy to these savages. For a whole month they worked and found themselves in everything for an article which cost 4s. 10d. at Fort Tull, and probably 2s. 6d. in England. One tottering old man was amongst our workmen, and seeing his incapacity I was about to discard him, but his longing for a blanket was so piteous—to sleep in a blanket once before he died—that he was allowed to continue and do his best to earn one. Dancing is the one great dissipation of the Makalanga's life; he will keep it up for hours without tiring at their great beer-drinking feasts, at weddings, nay, even at funerals. At these latter ceremonies they will not allow a white man to be present, so what they do is still a mystery, but we heard repeatedly the incident festivities after a death had taken place, the shouting, the dancing, and the hideous din of the 'tom-tom.' In our work at Zimbabwe, we unwittingly opened several of their graves, in which the corpse was laid on a reed mat—the mat, probably, on which he had slept during life—his bowl and his calabash were placed beside him; and in the tomb of a chief it is customary to place a bowl of beer, which is constantly replenished for the refreshment of the spirit, for they are great believers in making themselves agreeable to the departed, and at the annual sacrificial feast in honour of the dead, meat and beer are always allotted to the spirits of their ancestors. There is a good deal of music inherent in the Makalanga; he makes his piano with thirty or more iron notes, this he puts into a calabash and plays most dexterously; he also plays a sort of Jew's harp made out of a reed and string; he has his cymbals and his drum, anything to make a noise; at his dances he ties to his person reeds or gourds filled with the seeds known as Indian shot, which grow luxuriously at Zimbabwe, which rattle and add to the prevailing din."

At the recent meeting of the Syrian Mission, Mrs. Bishop, the well known traveller, gave a graphic account of a visit to the Plain of Urmi. She said the Plain contained a large number of Christian villages. The beauty of the scenery far exceeded her expectation. The whole plain was a garden well stocked with fruit trees and trees of other kinds, and bearing magnificent crops of every species of grain and vegetables. It had been called the Paradise of Persia. The Christian traveller met with a cordial welcome on all hands. She was very warmly received by the Mission priests and spent the greater part of several days among them and the Mission Sisters. Before the Sisters went out to assist in the work the Mission only had one hand. She believed that it was impossible to raise the men without carrying on a work among the women simultaneously. The Syrian women were in a condition of the grossest ignorance, and were lower in the scale of intellect than almost any women she had met with apart from actual savages, and they were not even skilled in the arts of housewifery. The advent of the Sisters among them was likely to produce a very great change. The Sisters had only been there about six months when she visited the place, but the demeanour of the girls that they had been training during even that short space of time contrasted most favourably with the demeanour of those who had not been under their care. She thought that she might add that it contrasted favourably with the demeanour of the girls who had been trained in the schools of the American Mission, for the contagion of Republican manners had seemed to affect the courtesy and even the stateliness which belonged to the inhabitants of the East. The Sisters carefully avoided any form of teaching which would tend to denationalise the girls. The girls wore the Syrian dress and lived on Syrian food in Syrian fashion, and they were being brought up to take their places as Syrian wives and mothers. Christian instruction was made the first thing in the teaching, and it was also made the first thing in the estimation of the girls and of their parents. The children were rescued from the superstitious ideas with which their religion was mixed up, and they were taught the doctrines from which the Syrian Church had to some extent lapsed. The injunctions of the Catechism "to keep our hands from picking and stealing and our lips from lying and evil

speaking" were specially emphasised in the teaching of the Sisters. Syrian women as well as Syrian men fell far short in reference to these points. It was customary for the girls to marry very young, but instances had occurred in which they had begged to be allowed to defer their marriage for two or three years in order that they might remain at school and reap its advantages. They underwent an admirable training in all household matters, including the art of cooking and cutting-out and making their own garments. Since the Mission Sisters had acquired the language and become acclimatised, they had begun to itinerate and to visit the schools of Kurdistan, and to give medical advice and medicine. They had been very successful in their medical work and had performed many cures. There could scarcely be said to be any opposition to the work, but there was an enormous amount of religious apathy to be encountered. It was difficult to raise the people from the inertia of centuries. Even the Bishops and the clergy were grossly ignorant, and they held all manner of exploded astronomical theories with a grotesque tenacity. But it was fair to say that they held with an equal tenacity such religious truth as they possessed, and they were ready to die for their faith. They worshipped according to a liturgical form, and many of their prayers were fully as beautiful as those of the English Liturgy. Nothing was more touching than to see the whole population of a village, men, women, children, and infants in arms, turn out before sunrise and enter their dismal churches, which were made without windows, and were more like catacombs than churches, and there in the midst of a Mahomedan population "confess that Jesus Christ is Lord, to the glory of God the Father." The ravines and recesses in which the people lived were far more fit to be hiding-places than dwelling-places. They were, in fact, the hiding-places of a hunted and persecuted remnant who are clinging tenaciously to the religious traditions which had been handed down to them from their fathers. They were willing to suffer the loss of all they held of value for the sake of their faith, and even their lives were scarcely safe from hour to hour, and yet a single word of outward conformity to the Mahomedan faith would render them rich and secure. It was marvellous that for the small amount of truth which they possessed they should be willing to sacrifice so much. Mrs. Bishop, in concluding her speech, read a copy of a petition which the priests and deacons and many of the leading inhabitants of one of the districts had addressed to the Christians of England, to beseech them to send the true light of the Gospel among them and deliver them from their present darkness.

SOCIETY.

The marriage of Major the Hon. John. T. St. Aubyn, Grenadier Guards, with Lady Edith Edgcombe will take place during the third week in June at the Guards' Chapel, Wellington Barracks.

The marriage arranged between Captain W. W. Lean, 5th Bengal Cavalry, son of the late James Lean, Bengal Civil Service, and Miss Alice Perkins, daughter of Lieutenant-General Aeneas Perkins, C.B., will take place at Holy Trinity Church, Brompton, at half-past two on Wednesday, June 15.

A marriage has been arranged between Edwin Hanmer, second son of Mr. George Everett, of Bridgend, Bournemouth, and Miss Beatrice Burdett, of 29, Alfred-place, West, fourth daughter of the late Lieutenant-Colonel Sedley Burdett, Coldstream Guards, of Shrubhurst, Oxton.

Also between Major Lovett, King's Royal Rifles, eldest son of Colonel Lovett, of Belmont, Shropshire, and Mrs. H. Howard-Brooke, widow of Lieutenant H. Howard-Brooke, R.N., and only child of the late Mr. Lauderdale Maitland, of Eccles, Dumfriesshire.

Also between Mr. Knowsley Thornton and the Hon. Mary Windsor Clive, younger sister of Lord Windsor.

Also between Lieutenant-Colonel P. H. Hammond, Royal Artillery, and Mildred, only daughter of Major and Mrs. Mark Hammond, of 13, Norfolk-crescent, Hyde-park.

Also between Miss Rosalie Lilian Bernard, youngest daughter of the late Major Bernard, and Colonel Richardson-Gardner, late M.P. for Windsor, and of 32, Park-lane, London, and Château Louis XIII., Cannes.

Also between Annesley Horace Packe, eldest son of Commander Packe, R.N., and Caroline Westons Plunkett, widow of the late Hon. T. O. Plunkett, and only daughter of Colonel Musters, of Brianstown, co. Longford.

The marriage of Mr. William Hepburn Buckler, of Baltimore, U.S.A., and Miss Georgina Grenfell Walrond, youngest daughter of the late Mr. Theodore Walrond, C.B., was celebrated on Wednesday afternoon, at Christ Church, Lancaster-gate. The service was choral, and the Bishop of Ripon officiated, assisted by the Rev. M. S. A. Walrond, uncle of the bride, and vicar of Christ Church. Mr. Riversdale Walrond, eldest brother of the bride, gave her away. Mr. Malcolm Macnaghten was best man. The bridal gown was of ivory satin duchesse, draped with Brussels lace. There were seven bridesmaids.

The marriage of Mdlle. Juliette de Rothschild, daughter of Baron Gustave de Rothschild, to Baron Emmanuel Leonino, was celebrated on Wednesday at the synagogue in the Rue de la Victoire, Paris. The synagogue was festooned with flowers and draped with red velvet hangings fringed with gold. The service was very impressive, the musical portions being rendered by singers from the opera. The Grand Rabbi Dreyfus officiated, being assisted by the Grand Rabbi Zadok Khan and several parochial rabbis. Among those present were the Turkish and Austrian Ambassadors, M. Leon Say, M. Cornelis de Witt, M. Bamberger, and Sir Edward Blount. The bride's uncle, Baron Alphonse de Rothschild, and M. Achille Dreyfus were her witnesses. She wore a delicately tinted toilette of a thick soft pearl-grey silk, with wide high sleeves in white guipure over sky blue, a Swiss corset belt to match, and a tasteful trimming of bows of blue satin. Her mother wore a gown of black silk brocade with violets, and a bonnet formed of these flowers. Subsequently, a *djezuer* was given by Baron Gustave at his residence in the Avenue Marigny.

The Marchioness of Salisbury, as customary on Her Majesty's Birthday, held a brilliant reception at the Foreign Office on Wednesday night, after the Prime Minister's banquet to the Foreign Ambassadors and Ministers. The band of the Royal Marines was stationed near the Conference Room, and the string band of the Royal Engineers in the corridor at the foot of the grand staircase. The floral decorations were, as usual, elaborate, the staircase being profusely adorned with rhododendrons in every imaginable shade, palms, &c. The Duke of Cambridge, attended by Colonel Lane, arrived soon after a quarter past ten o'clock, and was shortly followed by Prince Edward of Saxe-Weimar. His Highness the Thakore Sahib of Gondal was present, accompanied by the Maharanee of Gondal. There was a large gathering of the members of the Corps Diplomatique, while the general company included a great crowd of the nobility and gentry.

There was a large gathering in Holy Trinity Church, Bournemouth, on Saturday afternoon, the 7th inst., on the occasion of the marriage of Miss Margaret Chrichton-Stuart, of Dunholme, Manor-road, Bournemouth, with the Rev. H. Percy Grubb, son of the late Mr. R. Grubb, of Cahir Abbey, Cahir, Ireland. There were no bridesmaids, the wedding being a quiet one on account of deep mourning in the bride's family. The bride's wedding and travelling dress was of grey cloth, trimmed with grey silk and passementerie, bonnet with feathers and steel trimming. The bride carried a lovely bouquet. The Bishop of Winchester (uncle of the bride), assisted by Canon W. Eliot, performed the ceremony. The bride and bridegroom left Bournemouth at 1.30 for Cheltenham, en route for North Wales and Ireland.

The marriage of Mr. Edgar Haydon, M.B., of The Laurels, Newton Abbot, son of the late Mr. N. J. Haydon, M.D., F.R.C.S., of Bovey Tracey, with Miss Edith Bewes, eldest daughter of the late Captain F. D. Bewes, and Mrs. Bewes, of Beaumont Lodge, Newton Abbot, was solemnised recently at St. Mary's Church, Woburn. The bride, who was accompanied to the church by her brother, Mr. Fred A. Bewes, and who gave her away, wore a dress of rich gros-grain silk, trimmed with white velvet and tufts of ostrich feathers, with a wreath of orange blossom and tulle veil, carried a bouquet of white flowers, and wore a diamond bangle (the gift of the bridegroom). The four bridesmaids were attired in Empire costumes of cream silk poplinette, trimmed with silk of the same colour, with soft fringe ruching, and wore hats of crème plaited chip "Ravogilla," trimmed with water-cress-green velvet and William Allen Richardson roses, and their bouquets were composed of the same roses and lilies of the valley; they wore gold bangles (the gifts of the bridegroom). The

ceremony was performed by the Rev. A. H. Simms, rector of Woburn, assisted by the Rev. G. B. Berry, cousin of the bride. The bridegroom was attended by Mr. John Cross, of Newton College, as best man. Subsequently the newly-wedded pair left for London, en route for the Continent, where the honeymoon will be spent. The bride's travelling dress consisted of a brown fancy tweed, with hat to match, trimmed with pink roses.

The marriage of Mr. Seymour Anketell-Jones, of the Royal Dublin Fusiliers, with Harriette Ethel, daughter of Mr. Henry Grey Croly, President of the Royal Irish College of Surgeons, was celebrated at St. Mathias's Church, Hatch-street, on the 21st ult. The bride, who was accompanied by her father, wore a travelling costume of grey and gold, and large grey hat to match; she carried a magnificent bouquet of white roses and lilies of the valley. The five bridesmaids wore grey costumes trimmed with white silk, white hats, and white bouquets. The ceremony was performed by the Very Rev. Canon Wynne, assisted by Canon Staveland and the Rev. Monck Gibbin. Immediately after the ceremony the bride and bridegroom left for Kingstown, en route for England.

The little village of Stedham, near Midhurst, was en fête on the 20th ult., when Miss C. M. Billingham, younger daughter of Dr. Henry Billingham, of Stedham Hall, was married to Captain J. R. M. Dalrymple Hay, of the West India Regiment, Adjutant of the 4th Volunteer Battalion of the Argyll and Sutherland Highlanders, eldest son of the late Colonel G. J. Dalrymple Hay, Bengal Staff Corps, and grandson of Sir James Dalrymple Hay, of Dunragit, Wigtownshire. At 2.30 the bridegroom arrived at the village church with his best man (his brother, Mr. Stair Dalrymple Hay), and the bride soon after entered on her father's arm, followed by six little bridesmaids. The bride's dress was of rich white satin, trimmed with handsome pearl embroidery and lisse; while the bridesmaids wore white crepon frocks, with Empire sashes of soft silk (three of primrose and three of mauve); large Leghorn hats, trimmed with bunches of primroses or violets, and posies of the same flowers tied with long ribbons to match; and each wore a gold safety-pin brooch, with her initials in pearls, the gift of the bridegroom. After the ceremony Dr. and Mrs. Billingham were at home to their numerous friends, and, after cutting the wedding cake with her husband's claymore, the bride and bridegroom started on their honeymoon, the bride's travelling-dress being a tailor-made brown tweed gown, with jacket to match, and a brown straw hat with carnations.

Mr. Henry Fitz-Walter Plumpton, of Goodnestone Park, and Miss Maude Dora Gertrude Baird, daughter of the late Captain T. C. Baird, Dorsetshire Regiment, and Mrs. Baird, of Ickham House, Kent, were married in St. John's Church, Ickham, on the 26th ult., the Rev. J. B. Plumpton, of Danbury, Essex, officiating, assisted by the Rev. E. Gilder, rector of the parish. The bride, who was given away by her mother, was dressed in white satin duchesse, trimmed with Limerick lace, wore a veil of the same, and carried a shower bouquet of white flowers—the gift of the bridegroom. She was attended by nine bridesmaids, attired in white cashmere, trimmed with white Surah and silver brocade, and white chip hats ornamented with cherry-blossom. Each wore a pearl and turquoise heart brooch, the gift of the bridegroom, and carried a bouquet of cherry-blossom. Mr. A. Leslie Wright, cousin of the bridegroom, acted as best man. Mrs. Baird afterwards entertained the bridal party at Ickham House, and in the course of the afternoon the newly-married couple left for Zeldersley Hall, the residence of Miss Judith Wright, aunt of the bridegroom. The bride went away in a costume of soft grey cloth, with waist of canary coloured silk, and hat to correspond.

Mr. G. A. Driffen, youngest son of Colonel W. Pitt Driffen, of Lowndes-square, was married to Beatrice, daughter of G. Wood, Esq., M.D., of Ackworth, Yorkshire, in Ackworth Grange Church, on the 23rd ult. The church was very tastefully decorated with yellow and white flowers. Mr. G. A. H. Mounsey-Heysham was groomsmen, and there were three bridesmaids. The bride, who was given away by her father, wore a dress of ivory satin duchesse, trimmed with old Limerick lace (the gift of her mother), with a Court train. Her small wreath of orange blossoms was covered by a tulle veil, fastened by diamond stars. She wore a pearl and diamond necklace and pendant, the presents of the bridegroom, and carried a bouquet of lilies of the valley, orange blossoms, and white roses, also his gift. The bridesmaids were dressed in ivory canvas, over tulip-yellow silk petticoats

and bodices, made in the Empire style, with yellow sashes, pointed yokes, and bands of yellow silk at the edge of the skirt, covered with ivory guipure lace, and ivory chip hats, trimmed with yellow ribbon and tulips. Their bouquets of tulips to match were the gift of the bridegroom, who also presented them with foxhead pins. The Rev. Father Speet officiated. On leaving for the honeymoon, the bride wore a dress of dark red cloth, trimmed with black velvet and jet; cape to match, and hat covered with black guipure lace, and trimmed with black velvet and red and white leather.

Major George Alexander Chapman, late 2nd Battalion North Staffordshire Regiment, eldest son of Mr. Charles Chapman, of Tremlett, Willington, Somersetshire, was married to Amy, third daughter of the late Mr. Edward John Parker-Jervis, of the Pyre Hill, Stone, Staffordshire, at St. Saviour's Church, Aston, near Stone, on the afternoon of the 28th ult. The bride, who was conducted to the altar by her grandfather, the Hon. E. T. Parker-Jervis, wore a dress of plain white satin trimmed with old Flemish point lace and train of brocade, a tulle veil over her hair, and carried a bouquet of white orchids, lilies, etc. She was attended by four bridesmaids, who wore dresses of white silk trimmed with primrose crêpe de Chine, broad-brimmed white hats with drooping ostrich feathers, and primrose rosettes of baby velvet. Each wore a gold Staffordshire knot brooch, the gift of the bridegroom, and carried a basket of primroses. Master Ronald Harvey, nephew of the bride, officiated as page, wearing a white serge costume with collar of primrose silk, and gold Staffordshire knot pin, presented by the bridegroom. Mr. G. H. Tunnicliffe was the bridegroom's best man. The Rev. G. B. Brown, vicar of Aston, performed the ceremony. The reception was held at Pyre Hill. On leaving for the honeymoon, the bride wore a dress of braided yellow tweed, with a white and blue waistcoat, braided jacket to match, and white bonnet trimmed with blue and white baby velvet and blue silk crêpe de Chine.

The Duke of Northumberland gave a grand ball at Alnwick Castle on the 12th inst., to celebrate the coming of age of Lord Warkworth. Some of the toilettes were extremely pretty. Countess Percy was attired in mauve silk, and her daughters, Lady Edith and Lady Louisa Percy, were in white, with coloured ribbons and feathers in their hair; her youngest daughter, Lady Victoria Percy, who made her *début* that evening, was entirely in white. Lady Louisa Egerton wore black silk and lace, and her daughter, Miss Egerton, was in black. Mrs. Ames (of Linden) looked well in pale heliotrope and cream, with diamond ornaments; Mrs. Wilberforce wore a handsome dress of dark grey silk, with jet trimming. The Hon. Mrs. Ellis, a becoming dress of soft black chiffon, with some fine diamonds, and carried a lovely bouquet of pink roses. The Hon. Mrs. Askew Robertson in cream and gold, with green velvet trimming on the bodice. Mrs. Jerminham, black velvet, and a tiara of pearls. Mrs. Widdrington, a pretty dress of black and silver, and black lace head-dress, with magnificent diamonds. Mrs. A. H. Browne was in black, with remarkably fine jewels. Lady Wilson, white silk, with very long train. Mrs. George Fenwick, black. Mrs. William Orde and Mrs. Edwin Orde, long-trained white satin gowns, trimmed with ostrich feather. The Misses Noble, cream gauze, with bouquets of carnations. Mrs. Andrews, a stylish gown of brown velvet, relieved with pale pink brocade. Mrs. John Straker, white figured satin. The Misses Yorke were in pale blue. Mrs. Walter Bird's was a pretty dress of pale primrose, trimmed with poppies and scarlet ribbons; and Mrs. William Smith was in white brocade.

The Earl and Countess of Egmont received at dinner in St. James's-place, on the 12th inst., the Spanish Ambassador, the Earl and Countess of Romney, the Earl and Countess of Limerick, Lord and Lady Edward Pelham Clinton, Viscount and Viscountess Strathallan, Lady Helen Stewart, Viscount Barrington, Lady Elizabeth Cochrane, Lord and Lady Sinclair, Dowager Lady Westbury, Lord and Lady Knutsford, Lord and Lady Lawrence, Sir Kenneth Matheson, Eleonora Lady Trevelyan, and Sir Charles Dalrymple, M.P. The Countess of Egmont afterwards held a large reception. The staircases and reception-rooms were decorated with numerous palms and flowering plants, and the Red Hungarian band played a selection of music throughout the evening. Two rooms on the ground floor were used as supper rooms, and the tables were artistically arranged; the excellent viands and the profusion of strawberries were greatly appreciated. The hostess wore pale grey brocade trimmed with white lace. The numerous

guests included the Turkish Ambassador, the Persian Minister, Sir Halliday and Lady Macartney, Sir Lepel and Lady Griffin, Lord and Lady Coleridge, Mrs. Pannure Gordon, and many others.

Countess Deym held her first reception this season on Tuesday night at the Austrian Embassy, in Belgrave-square. Count and Countess Deym entertained at dinner previously the Marquis and Marchioness of Salisbury, Maria Marchioness of Ailesbury, the Marchioness of Stafford, the Italian Ambassador and Countess Tornelli, the Portuguese Minister, Prince and Princess Blücher, the Earl and Countess of Feversham and Lady Ulrica Duncombe, Earl Cairns, the Hon. George Curzon, Mr. and Mrs. Joseph Chamberlain, Count and Countess Wydenbruck, Prince Esterhazy, and Count Mensdorff. A numerous company assembled at the evening party, including the Russian Ambassador and Mdme. de Staal, the French Ambassador and Mdme. Waddington, the Turkish Ambassador, the Spanish Ambassador, the Belgian, Chinese, Japanese, Greek, Persian, Swedish, Danish, and Roumanian Ministers; Prince and Princess Henry Pless, the Duchess of Buckingham and Chandos, the Duke of Norfolk and Lady Marget Howard, the Marchioness of Headfort and Miss Wilsdon Patten, the Marchioness of Bristol, the Earl and Countess of Wharnccliffe, Countess Spencer, Countess Königs-mark and Countess Elizabeth Königs-mark, Earl and Countess Temple, the Earl and Countess of Arran and Lady Esther Gore, Viscount and Viscountess Cross, Viscountess Wolseley and Hon. Frances Wolseley, Lady Carew and Miss Lethbridge, &c. Gottlieb's Vienna Orchestra was retained, and performed a brilliant programme of music during the entertainment. The graceful hostess was dressed in white satin, richly embroidered in flowers, and wore some handsome jewels; Maria Marchioness of Ailesbury was attired in black; Lady Knutsford was in pink; with a tiara of diamonds; Baroness Henry de Worms, in rich crimson velvet, opening over a petticoat of primrose satin, covered with fine black Chantilly lace, Louis XV. bodice of velvet and lace, small diamond coronet, and a very fine row of single pearls round the throat; Lady Ulrica Duncombe, a simply-made dress of white satin; Mr. Howard Vincent, primrose embroidered satin; and Lady Vernon Harcourt was in black.

Lord Basing and Miss Selater Booth gave a pleasant dance, which was well attended, at their house in St. George's-square, on the 12th inst. Many people came on late from dances at Lady Willoughby de Eresby's and Mrs. Reed's, but there were plenty of dancing men. Miss Selater Booth, who received the guests, wore a pretty dress of eau de Nil satin, with a Watteau pleat of the same material falling from the shoulders. Her sister wore a gown charmingly made of grey satin, with a sash and ruching of vieux rose silk. The youngest Miss Selater Booth was in white. The balcony was covered in with striped awnings, which made a pleasant cool place for dancers sitting out, and the landing on the staircase, where refreshments were provided, was also in great requisition for the same purpose. Among those present were Lady Paget, who wore black, and her two daughters in blue, Sir George Baden Powell, who has just returned from America, Mr. Frank Baden Powell, Mrs. Williams Freeman and Miss Freeman, Mr. Bowring, Captain Murray, Mr. Bankes, and Mr. Cole. The *Pas de Quatre* was played, but not danced so enthusiastically as in the country. Mrs. Hegan Kennard and her daughter were present, looking none the worse for their exertions of the previous night.

The Dowager Lady Stanley of Alderley was at home on the 11th inst. to the members of the Women's Liberal-Unionist Association. The spacious reception rooms of No. 40, Dover-street, were filled with beautiful flowers sent over from Ireland expressly for the occasion by Miss Keene. They were all grown at her now famous flower farm at Cappoquin, and it was encouraging to see this practical outcome of her enterprise. Among the guests were Lady E. Biddulph in heliotrope, Lady Trelawney in scarlet, Mrs. T. W. Russell in brocade, and her daughter in an exquisite toilette of pink satin, bewitching in its simplicity. Mr. and Mrs. Edwin Laurence, Miss Tod, Miss Currey, Mrs. Richardson, Mrs. Fawcett, Mrs. Max Müller, Mrs. Watkin from Birmingham, and Mrs. Ashworth Hallett were among the prominent members of the Association present on the occasion. Among the members of the council were Mrs. Leonard Courtney, who was dressed in black, and Mrs. Crackenthorpe, who wore white. A particularly piquante toilette was that worn by Mrs. S. Loß Strachey, who wore a simple but

picturesque costume of muslin and a large pink sash. The Duke of Devonshire's secretary, Mr. Domville, was present with his wife, who was resplendent in diamonds. Another picturesque dress was that worn by Miss Dawnay, in black, relieved by a white chemisette and white antique lace; and Miss Sterling's exquisite white satin Empire bodice was also trimmed with antique lace. Towards the close of the meeting much excitement was caused by the arrival of the telegram announcing the result of the bye-election which gave Mr. Bousfield, Q.C., a seat in Parliament.

A brilliant reception was given by Lady Borthwick on the 13th inst., at her residence, 139, Piccadilly, to the members of the Ladies' Grand Council of the Primrose League. The entire suite of rooms were thrown open, and all were lavishly adorned with primroses, which had a charming effect against the delicate white decorations of the walls. The Meister orchestra were stationed in the ballroom, and played selections throughout the evening. Supper was served in both dining rooms, and here also the only flowers used were primroses. The hostess, who received her guests at the entrance to the ballroom, wore black Bengaline, the skirt being trimmed with deep steel fringe, the corsage ornamented with wide steel passementerie and fringe, and a profusion of fine diamonds, and she carried a large screen fan covered with primroses and maidenhair fern. The toilettes were remarkably handsome, rich brocades of large and striking designs being much worn, and the show of diamonds was exceptionally good. Amongst those present were the Duke of Norfolk, the Dowager Duchess of Marlborough, the Duchess of Buckingham and Chandos, the Marchioness of Salisbury, and Lady Gwendolen Cecil, the Marquis and Marchioness of Drogheda, Lord Randolph Churchill, the Countess of Roden, Lord and Lady Wimborne, the Countess Lathom, and Lady Maud Wilbraham, the Countess of Romney, Lady Willoughby de Eresby, the Ladies Mary and Margaret Howard, Lady Knutsford, Lady Feodora Sturt, Lady Dorothy and Miss Nevill, Lady Chaylesmore, Lady Mary Cooke, Mr. and Mdme. Albani Gye, &c.

A ball was given by Colonel Martin, Colonel Whalley, and the officers of the 3rd and 4th Battalions of the King's Own Lancaster Regiment, at the Camp, Lancaster, on May 13. The guests danced in the messroom, which was decorated with flags, and a large tent had been decorated with flags and palms for sitting out. There were some pretty dresses. Mrs. Starkie, in black, had diamonds in her fair hair. Miss de Trafford and Miss Rolt looked well in white, and so did Mrs. Crofton in black and white. Mrs. North wore a beautiful dress of French brocade shot silk, covered with shaded velvet flowers, and trimmed with old lace, and diamonds on her neck and hair; her daughter was much admired in red and black. Miss Walmsley was in black and blue. Mrs. Whalley looked well in grey corded silk. The Hon. Mrs. Morton and Miss Garnett had black dresses, of which there were an unusual number; but they had a pretty effect amongst the red coats of the officers. Dancing was kept up till a late hour next morning.

On the 27th ult. at St. Mary's Church, Hexham, was celebrated the wedding of Captain C. L. Bates, King's Dragoon Guards, son of the late Mr. Thomas Bates, of Heddon, Northumberland, and Kirkcubington, Yorkshire, with Katherine, elder daughter of Mr. Leadbitter, of The Spital, Hexham, Northumberland. The bride, who was given away by her father, wore a Marguerite dress of white satin caught up at one side with a girdle and pendant pocket of orange blossoms; the bodice was made with a yoke in gathered gauze, outlined with a fringe of orange blossoms, and the sleeves were puffed to the wrists. She wore a spray of orange blossoms in her hair covered by a tulle veil, and carried a bouquet of orchids, orange flowers, and eucharis lilies, the gift of the bridegroom. She was followed by four bridesmaids, all children, wearing frocks made in the Empire style in thin white foulé sprigged with pink, pink sashes tied at the back, and large Leghorn hats trimmed with pink daisies and striped gauze ribbon. The bridegroom presented each with a gold monogram brooch, and a bouquet of daisies and pink carnations tied with pink and white ribbons. Mrs. Leadbitter wore petunia velvet and bonnet to correspond; Mrs. Bates, grey Bengaline, grey velvet mantle, and black bonnet, relieved with pink. The ceremony was performed by the Rev. Canon Cooke, assisted by Prior Buckler, O.P., and the Rev. Thomas Ord. A reception was afterwards held at The Spital, Hexham, and in the course of the afternoon Captain and Mrs. C. L. Bates left for Carlisle, en route for the south, the bride wearing a grey tweed costume

trimmed with silver braid, and hat and cloak to match.

At St. Mary's Cathedral, Edinburgh, on the 27th ult., by the Very Rev. Dean Montgomery, assisted by the Rev. Canon Low, a marriage was solemnised between Mr. James Arthur, third son of the late Mr. James Arthur, of Barshaw and Carleing, and Miss Olive Juana Stewart, third daughter of Mr. Stewart, of Blackhouse. The service was fully choral, the choir meeting the bride at the church door. The bride, who was given away by her father, was attired in a lovely manteau de cour of white and silver brocade, which was worn as a Zouave over a Princess gown of mirror satin, fringed all round at the feet with orange blossom; soft silk muslin frills half hid some orange blossom held to the corsage with diamond ornaments. She wore a rivière of diamonds (the gift of the bridegroom), three diamond stars in her hair, and a diamond crescent. She carried a large bouquet. Her train was carried by Master Cecil Arthur (nephew of the bridegroom) and Master Patrick Douglas Sterling (cousin of the bride). The pages wore costumes of tan-coloured velvet, and three-cornered hats to match, and pearl and diamond acorn pins (gift of the bridegroom). The bride was attended by five little girls. They wore white clear muslin, trimmed with Valenciennes lace, over white silk; large white muslin hats, with plumes, and tan-coloured shoes and stockings to match the pages' costumes. They wore brooches with diamond horseshoes, and carried bouquets of white roses (the gifts of the bridegroom). The bride's travelling dress was of Orleans blue cloth, à la Russe, over a soft shirt of pale blue crêpe de Chine.

CHIT CHAT.

The fact of the Queen having "knitted" ever since she was nine or ten of years age, and still feeling constant pleasure in the use of the needles and wool, reminds us that the Duchess of Fife is, perhaps, the most industrious needlewoman amongst the younger members of the Royal Family. Garments of a useful nature form her favourite work, though her embroidery is also very beautiful. Her embroidered handkerchiefs are much sought after as presents.

The Princess of Wales has presented her Royal parents with a statuette in marble, in honour of their golden wedding.

It is stated that the new Duke of York will enter into residence at St. James's Palace in the autumn.

The Queen of Portugal is to be the recipient of the Golden Rose this year, and Mgr. Jacobini, the Nuncio at Lisbon, has been delegated to present it to her Majesty on behalf of the Pope. The Golden Rose is rather a misleading name for this annual Papal gift, which, as a matter of fact, consists not of one flower, but of a cluster of roses, rosebuds, and leaves growing on a thorny stem, all of the purest gold, exquisitely chased. Its cost is about 10,000*fr.*

The Chapter for the election of a new General of the Society of Jesus has been summoned to meet at the Borromeo Palace in Rome on September 1.

Railway excavators have in a cutting between Mantes and Argenteuil come upon a Merovingian cemetery of the sixth century. Four hundred and ninety-two tombs with sarcophagi of stone and plaster have been already discovered.

A plain Latin cross has just been placed in the burial-ground at Hambledon. It bears these words:—"Rest in the Lord; wait patiently for Him. To the beloved memory of William Henry Smith, First Lord of the Treasury, and Lord Warden of the Cinque Ports. Born June 24, 1825; died at Walmer Castle, October 6, 1891."

A very ancient ceremony has just been celebrated at Travancore—the Maharajah having been weighed against an equivalent weight in gold. The ceremony was conducted this year with great ceremony, for the Maharajah is a very orthodox Hindoo, and aims at keeping up the traditions of his race and house. Some months before the ceremony the Government purchased, through its commercial agent at Alleppey, about 2,000*lb.* weight of pure gold, the greater part of which was converted into coins for this purpose. After presenting an elephant and offerings to the shrine, the Maharajah entered the building prepared for the occasion, and, having completed the preliminary ceremonies, mounted one of the scales. The sword and shield were laid in his lap; in the other side of the scale gold coins, struck for the occasion, were placed by the first and second princes, till it touched the ground and the Maharajah rose in the air, the priest meanwhile chanting Vedic hymns. Volleys were fired, the troops presented arms, the Maharajah worshipped at the shrine, and the whole concluded with a distribution of the new coins among some 15,000 Brahmans.

The famous old locomotive "Lord of the Isles" will be exhibited at the World's Fair at Chicago by the Great Western Railway Company. It was made at Swindon in 1851, and was a notable exhibit at the Exhibition in London in 1851. From that time until July, 1881, it was continually in service, and ran during that period a distance of 789,300 miles without being fitted with a new boiler.

A return has just been issued showing the state of the Yeomanry Cavalry in Great Britain at the annual inspection of 1891. There were trained during the year, 8,885 of all ranks. The strongest assembled was the Gloucester Hussars, commanded by the Marquis of Worcester, which marched past the inspecting officer a total of 370 of all ranks out of an enrolled strength of 410. Of the forty men absent thirty were on leave. The West Somerset Yeomanry mustered 253 at inspection out of an enrolled strength of 278, and the North Somerset paraded 316 strong with thirty-one absent from various causes. The enrolled strength of the Yeomanry in Great Britain last year was 10,716 out of an establishment of 14,086, with a total of 9,064 horses. Of the horses, 6,765 belonged to the officers and men, 1,151 to their relatives or friends, and 1,148 were hired for the training.

The Bishop of St. Asaph testifies that the passing of the Tithes Act last year has ended the agitation in Wales, and there is now no trouble in getting the tithe paid. In fact, it is paid better than at any time during the last thirty years.

It is said that the *Times* intends to bring out a Continental edition of the paper in Paris simultaneously with the publication of the English edition.

The proposal to erect a memorial to Dr. Arnold, in Westminster Abbey, has assumed a definite shape, and in the course of the next month a meeting will be held in the Jerusalem Chamber to determine the form the memento shall take.

A Vienna paper learns from Venice that during some works in the port a ship has been discovered lying at the bottom of the sea. Divers think it is probably a Venetian galley sunk in a naval battle. It is built of the hardest wood, and is 20*ft.* in the beam. Its length cannot be ascertained, as it is partly covered with a layer of sand some 20*ft.* deep. There is reason to believe that the galley is 400 years old. It will, if possible, be raised out of the sea.

The new star in Auriga may be considered as extinct. It burst upon us suddenly, and burned brightly for two months. During the ensuing three it waned, and now it has died out. Professor Huggins, in his lecture at the Royal Institution, said that none of the theories hitherto pronounced satisfactorily explained the presence of the star and its brief career. It is well within the bounds of probability—nay, it may also be assumed—that we have witnessed a giant catastrophe, compared with which the destruction of our earth would be a trivial incident.

The University Barge on the river at Oxford has been thoroughly renovated during the recess, and now looks charming with the arms of each college skillfully "picked out" all round the exterior. Its interior is as effective and comfortable as of yore, serving at once as a club and reading room. In addition to portraits of all the leading and distinguished oarsmen of the 'Varsity Eights which adorn the walls, it contains a trophy of the celebrated victory of 1843 (when Oxford defeated its rivals with seven oars) in the shape of a handsome chair made of a section of the victorious boat, backed by the leader of the seven victorious oars. There are also two Sèvres vases, given by the Emperor Napoleon III. in 1867 as a prize for a four-oared race on the Seine, and gained for the O.U.B.C. by a boat manned by four Etonians.

The average effective strength of the whole Army—officers and men—during the past year was 209,699 the total number of officers being 7,614. In the year 35,346 recruits—of whom 25,130 were under the age of 20—passed into the service in the United Kingdom 28,863 being raised in England, 3,036 in Scotland, and 3,447 in Ireland. No fewer than 20,359 were rejected before attestation; 2,808 were rejected afterwards; 325 recruits deserted after attestation. Of the recruits enlisted last year, 10,852 were 5*ft.* 7*in.* and upwards in height, while 4,614 were under 5*ft.* 4*in.*

By a curious coincidence the arrival of the King of Sweden in the South of France has occurred at the very time fixed for the sale of the house in which his grandfather, Marshal Bernadotte, the founder of the dynasty, was born. It is a one-storeyed building with three windows looking on the street—at Pau—and above the door is a marble tablet thus inscribed:—"Charles Jean Bernadotte, King of Sweden—called to the throne by the unanimous voice of the Swedes—was born in this house on the 26th of January, 1763."

The widow of Professor Adams has come forward with a generous offer to establish an office in connection with the Cambridge Observatory, the holder of which should be called the "John Couch Adams

Astronomer," and to endow it with a sum sufficient to secure an annual income of not less than £300.

The stay of the Russian Empress in Denmark will be somewhat longer than that of her husband, her nervousness having recently increased. It is stated that the Czarina still suffers from the effects of the Borki catastrophe, and added to this is her anxiety about the Grand Duke George and the little Grand Duchess Olga, with whom the massage treatment does not seem to have answered as well as was expected.

Electricity guards many of the treasures of the Metropolitan Museum of Art in New York. In the room containing the Moses Lazarus collection of miniatures, painted porcelain, and other rich and valuable objects of art there are wires running underneath the lid of each case. If anybody tried to lift the cover or disturb it in any way a bell would ring in General Di Ceanola's office, and also give warning on the ground floor by ringing a big gong. There is a similar arrangement in use with other valuable cases.

The American Bible Society will make an exhibit at the Chicago World's Fair, in which will appear copies of Bibles in more than 200 different languages.

The Lord Mayor has told the London bankers that in 1890 there was "cleared" in the City, for London alone, no less a sum than £7,801,048,000; that there was deposited in all the banks of the United Kingdom an estimated sum of £850,000,000, and that there was in the savings banks a further sum of £114,000,000, making a total of nearly £1,000,000,000.

An exact model of the Santa Maria, in which Columbus sailed across the Atlantic, is being made for the 400th anniversary. It is intended to launch the same at Cadix on August 2 (the day on which Columbus sailed from Palos), and travel under sail only to America, by the same route which the great discoverer took just 400 years ago. It will then pass up the St. Lawrence and Willand Canal and be exhibited at Chicago.

"Mr. Jersey," the owner of the colt Milford, which won the Royal Plate last week, is, according to the sporting reporters, none other than Mrs. Langtry, the actress.

A memorial to Miss Clough is to be raised by Newnham students past and present. The form it will take is at present undecided, but the suggestions include a scholarship, a fund for poor students, or additions to the college buildings, such as a clock tower and clock, a gateway, or a stained-glass window.

A return issued from the Education Department shows that the expenditure from the grant for public education in England and Wales in the year 1891 to Elementary schools was £4,106,657, being an increase over the previous year of £428,116.

Mrs. H. M. Stanley (wife of the African traveller) wore at the Drawing Room a gown of white satin, having the seams strapped with pearls and the front embroidered with pearls. The train of white satin, was also bordered with pearls. Mrs. Stanley wore diamond ornaments, among her jewels being the miniature medallion of the Queen, set in diamonds, which was presented by Her Majesty to Mr. Stanley.

As the Ministerial crisis is now over at Rome, King Humbert has written to the Emperor William, saying that there is now no need for him to postpone his visit to Berlin. The Emperor will accordingly go to the German capital early next month, and great preparations are being made for his reception.

Archdeacon Denison has, it is said, resigned all connection with the English Church Union with which he has been connected for 47 years. He leaves that body because its refusal to condemn the higher criticism, as advocated by Mr. Gore and others, seems to him subversive of the Church of England's belief in the integrity of Divine authority of Holy Scripture.

The Bishop of London has issued a pastoral letter, asking for liberal aid towards the Bishop of London's Fund. In the course of the letter his lordship says that as many as thirty additional clergymen are wanted. The population continues to increase by an addition of 40,000 every year. He also states that there are two parishes mentioned in his report where there is one clergyman to more than 10,000 people; six with one to more than 5,000; and ten with one to more than 4,000.

Part of the W. H. Smith memorial fund, which now amounts to £300, is to be expended on a memorial window to be placed in St. Margaret's Church, and the remainder on a bust which is to be put in the library of the House of Commons.

MEMORIAL WINDOWS.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co., will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

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MAPLE and CO.—The LYNTHURST SUITE consisting of a 6ft. wardrobe with plate-glass door, and centre fitted with convenient trays and drawers; double wash stand with marble top, high tiled back, and shelf beneath; toilet table, with large landscape glass jewel and other drawers and brackets, a pedestal cupboard, towel airer, and three chairs, in ash or hazelwood, 15 guineas. Designs free.

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